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The Church Catechism

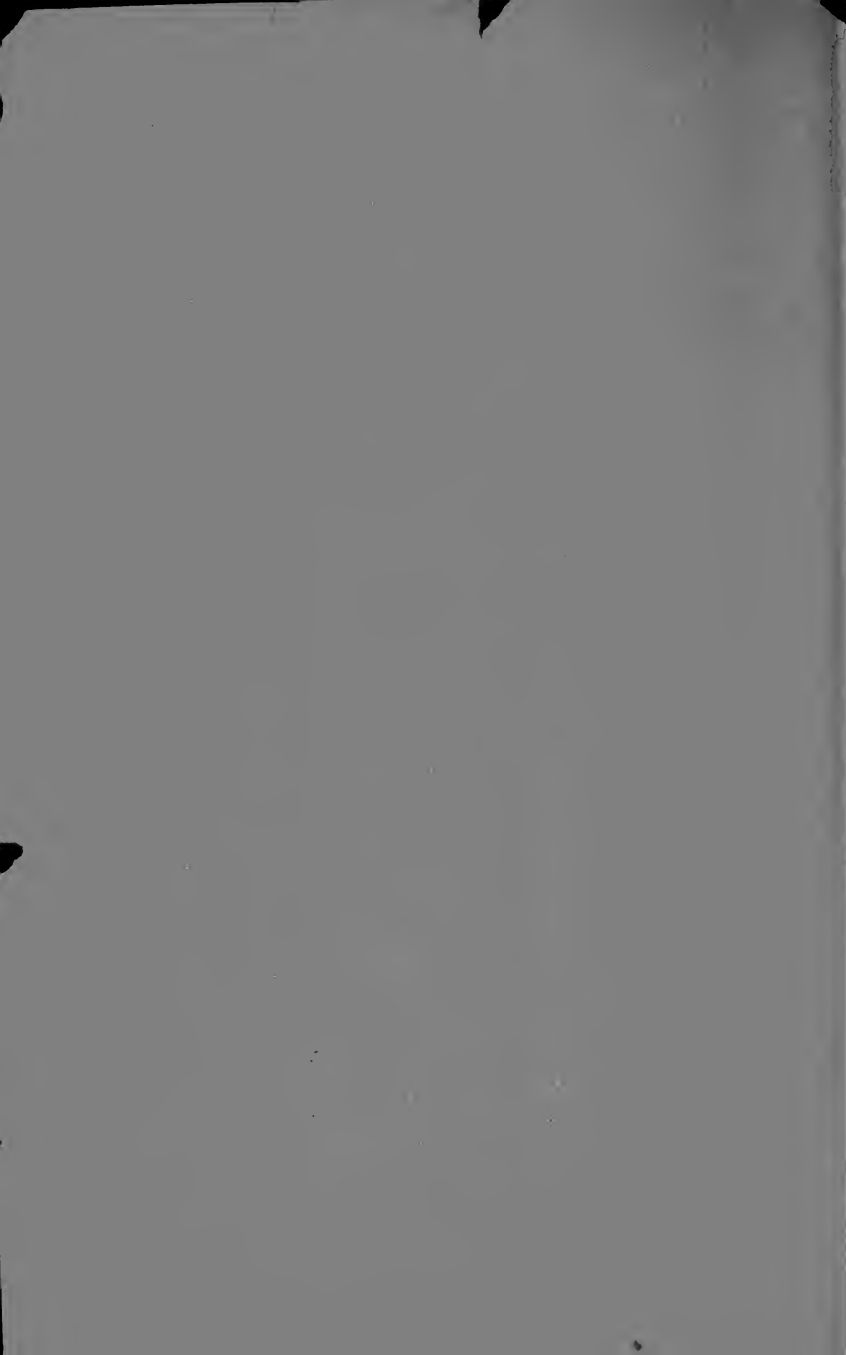
Illustrated and Explained

PART OF THE COMBINED COURSE ON CATECHISM,
CHURCH YEAR, AND PRAYER BOOK
OR TO BE USED SEPARATELY
AS A DISTINCT COURSE

PREPARED BY
THE SUNDAY SCHOOL COMMISSION
DIOCESE OF NEW YORK



PUBLISHED FOR
The New York Sunday School Commission
BY THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.
MCMV



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NOTES AND DIRECTIONS FOR TEACHERS.

METHOD OF TEACHING THESE LESSONS.

This Course of Lessons on the Catechism is intended for children of the "beginning-reading" age, usually about eight or nine years old, and certainly never over ten at the commencement of the course. It covers a period of twenty lessons if the teacher assigns a Chapter per week. In many schools, however, it will be found necessary to devote a longer time, dividing certain lengthy lessons into two. In others, it will be likely that the course can be thoroughly completed in twelve or fifteen lessons.

This course is designed to form one-half year, in the average school year, in most schools, with the Use of the Prayer Book, as a small child should know it, for practical manipulation in Church, for the course of the second half of the same year. The order may be reversed if desired, or either course may be used independently.

Again, this scheme includes the teaching of the Christian Year, its symbolism, lessons, days, colors, etc., for five minutes each Sunday, in direct connection with the Church Year, as it proceeds. This course has been arranged in a separate book, which is supposed to accompany either this course or the one on the Prayer Book, according as one or the other is used during the Advent Term when the Christian Year Lessons properly begin. Full directions, Suggestions for Teacher's Helps, Illustrations, etc., will be found in that manual.

THOROUGHNESS.

To secure the results aimed at in this course, viz., to impart the Text of the Catechism with but a simple ex-

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planation of its meaning, at the very *best* memory age of the child, the utmost thoroughness must be insisted on. No child should be allowed to slip over the course, with sections of the Catechism unlearned or ill-learned. It is not so essential that memoriter work, such as hymns, prayers, etc., be learned, and with dull or negligent children, such memorizing may wisely be omitted. But it is imperative that the Catechism Text be stored up in memory, with perfect fidelity—*ad literatim et punctatim*. Consequently, it may frequently take the place of assigned work in Hymns and Prayers.

WRITTEN WORK.

It will be found that children of the age for which this is planned (and these lesson manuals are utter failures, if used out of their proper ages) are able to write with difficulty, slowly, scrawly, and in a rather large hand. Still written work is conducive both to retentive memory and to clearness in thought. It should be encouraged in this course. At any rate, whether the answer be written or oral, it should always be a complete sentence or statement, not merely complete the question. When children can, they should write out all the advanced work. At least some questions at any rate can be assigned at each lesson. The answers may be written in the Picture Note Books, opposite the pictures, or on separate sheets of paper, or in cheap blank books.

PICTURES.

The eye is the open sesame to thought and understanding in childhood, and more and more to-day in adult life as well. We depend more fully upon seeing pictures to

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clarify our thought. While we have inserted many illustrations in the lesson manual, there are countless others, which teachers can readily secure from among the several noted one-cent series. A tabulated Handbook of such pictures is given in the list of Teachers' Helps. Note Books are usually given the children, and a picture a week to illustrate the lesson. This is more important than it seems, for the transition has been all too sudden from the all-picture and no-lesson book of the Primary School to the all-book and no-picture method so frequently in vogue in the Grammar School.

TEACHERS' HELPS.

No conscientious teacher will be content to use these lessons (or any lessons) without more material for her own teaching than the scholar's manual affords. Abundant helps are noted in the list here given, and at least one of them should be carefully studied before coming to class. Moreover, the advance lesson should have been thoroughly gone over, so that the teacher may intelligently assign the new lesson, and suggest lines of study, questions for special research, pictures, etc.

HABITS.

Intellectual results are not all, nor even the most important, as indications of effective teaching in Sunday School. Character-building, that is habit-forming, is the chief end in view. All our teaching should directly, week by week, produce fruitage in better living, in good habits formed, in bad ones overcome. Two habits at least lie in the way of certain formation by every teacher in every school: (1) Private daily morning and evening prayer,

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developed in each child. Give each scholar a little Prayer Card in accord with the Graded Prayer Card Series, suggested by the Commission, and note how soon the Prayer Habit is secured. (2) Require each child to attend at least *one* Public Service a week; if practicable a different one, not always the same, in order to be trained in the Services, not as "compulsory Church." The habit of regular Church Attendance soon becomes fixed. Children of eight years have often been seen as regular attendants and worshippers in Church.

THE INFLUENCE OF CERTIFICATES.

Use the "Step Catechism" with the scholars for the memorizing of the Catechism Text. There is a little psychological trick behind its use, easy stages in learning, work broken into encouraging bits, and a proper recognition at the end of each separate piece of work accomplished. Again, at the end of the course, give two Certificates. It will be well worth while. Give one for the perfect (absolutely perfect only) recitation of the *entire* Catechism, a little card, such as is in general use. Give the second, a general Certificate for the Course, after an Examination on the Lesson Talks, either oral, or preferably written. Once this course is mastered, the Catechism Text is faithfully stored in memory, and will remain there through all after life. In the Doctrine Age of Puberty, it will be taken up again, and fully explained.

SUGGESTED BOOKS AND SUPPLIES FOR TEACHERS.

Books.

- The Teaching of the Catechism.* Beatrice Ward. Longmans. 90c. This is about the best book, with interesting text, notes, suggestions, etc.
- The Church Catechism, Its History and Contents.* A. J. C. Allen. Longmans. \$1. English verbage and method. 210 pages. Pretty fully detailed and advanced for this age. Better suited to the age of twelve or later. Suggestive to teachers, though, in some parts.
- Christ and the Catechism.* Rev. James Street. Ch. of England S. S. Institute. \$1. The same criticism as on the above book. A good help, if wisely used.
- Lessons on the Church Catechism.* Rev. A. Cluny MacPherson. Ch. of Eng. S. S. Inst. 60c. Good, but heavy.
- The Church Catechism.* Rev. T. G. M'Gonigle. Young Churchman Co. 10c. Question-and-Answer Form, but has some good explanations.
- The Church Catechism.* Rev. Lester Bradner, Jr., Ph.D. S. S. Com. 10c. A course of lessons, and only questions, but very suggestive in diagrams and ways of putting things. Suggests new questions.
- The Meaning of Words in the Catechism.* Rev. W. W. Smith. S. S. Com. 2c. It is incorporated verbatim in the text of this course, broken up into sections; but is supplied in a separate pamphlet, if desired.
- The Church Catechism.* Rev. Dr. Regester. Gorham. 15c. Explains the words and terms. Excellent.

The Church Catechism, Illustrated and Explained.

The Church Catechism Illustrated. Mrs. C. H. Smith. Gorham. 10c. A course of question-and-answer lessons, but valuable for the illustrations in text.

Charts on the Church Catechism. Outward and Visible Sign Charts. Book, cloth, \$1; boards, 80c. Wall Charts, \$5 a set. Caswell Co. Abstract and symbolic.

Genealogical Charts on the Prayer Book. Murray. S. S. Com. 25c. Suggestive in skeleton analysis.

SUPPLIES.

Step Catechism. Divided for Learning. 3c. each.

Prayer Cards. Hymns and Lord's Prayer, each 1c. Combined, 1½c. Older Card, prayers only, for age of eight, 1c. each.

Pictures. Any selection of one-cent, 120 for \$1. S. S. Com.

Picture Handbook. 13,000 pictures. Rev. W. W. Smith. S. S. Com. 5c. Lists of all religious pictures in America, in Bible Order, so as to make easy selection, by publisher, price, size, etc.

Note Books. 144 pages. Heavy boards, well bound. S. S. Com. 8c.

Stickers for Inserting Pictures. S. S. Com. 15c. per thousand.

Certificates for Catechism. Red and Blue. Young Churchman Co. 25c. per dozen.

General Certificates. Plain. S. S. Com. 25c. per dozen. Colored, 50c. per dozen.

Special Certificates and Folder for a Graded Course. S. S. Com. Cover, 5c. Certificates, any wording of the S. S. Com. Series, 2c. each.

The Church Catechism Illustrated and Explained.

NOTE:—There is no “free delivery.” On all orders, postage or expressage must be paid by the customer. To save delay and expense, it is often better for the publisher to prepay charges. In all cases, it is understood that the customer is to remit the cost.

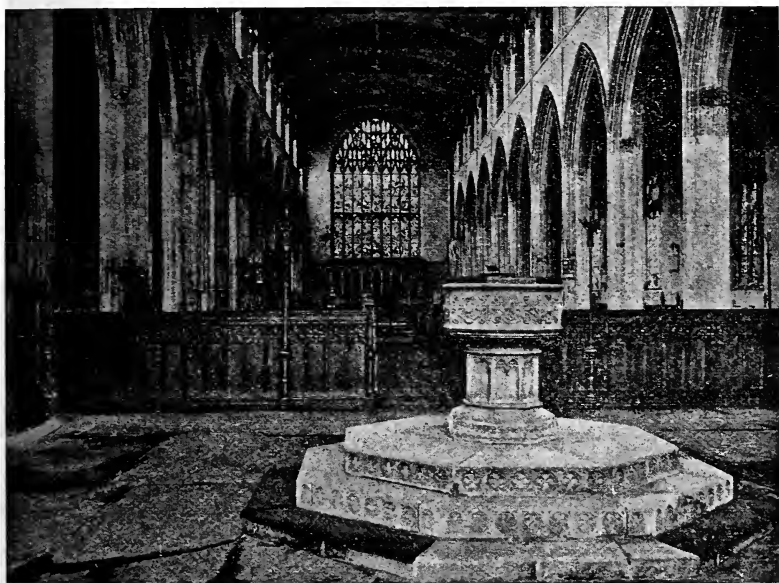
LIST OF MEMORITER WORK.

- CHAPTER I. Catechism, Questions 1-2.
CHAPTER II. Hymn 553, verses 1, 2, 4, 5.
CHAPTER III. Hymn 540, verses 1-4.
CHAPTER IV. Catechism, Questions 3-4.
CHAPTER V. Hymn 375, verses 1-4.
CHAPTER VI. Hymn 563.
CHAPTER VII. Hymn 577, verses 1-4.
CHAPTER VIII. Catechism, Question 5.
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CHAPTER X. Catechism, Questions 7-8a, 9-10.
CHAPTER XI. Hymn 556 or Hymn 516, verses 1-3.
CHAPTER XII. Catechism, Question 8b.
CHAPTER XIII. Catechism, Question 11.
CHAPTER XIV. Catechism, Question 12.
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CHAPTER XVII. Hymn 30.
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DIVISION I. OF CATECHISM.

*Holy Baptism, the Entrance into God's Family,
the Church.*

The Church Door.—Do you remember that our Blessed




THE BAPTISTERY (FONT), S. NICHOLAS' CHURCH,
KINGSTYNN.

Lord called Himself *The Door*? It is one of the most wonderful of His Names, because it means that through Him we are all of us welcomed into the great Home and

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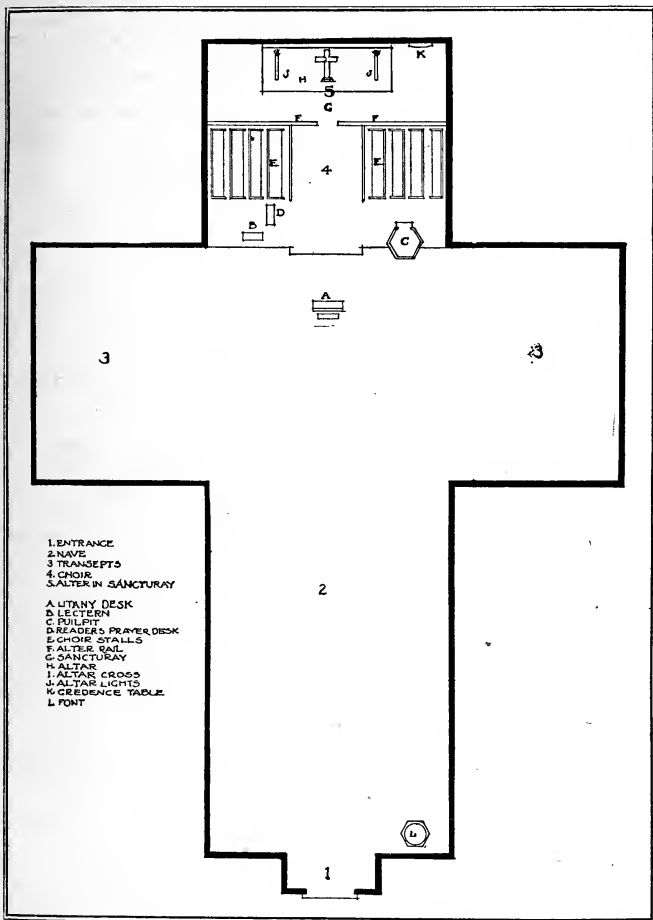
Kingdom of the Father. There must always be a way by which we begin to do anything. And so there must always be a Door, or beginning place, by which we enter any country or house or church. If we enter the United States it must be at some harbor or city, like New York, or New Orleans, or San Francisco. When anyone opens the Door to give us welcome to his house, we know that he means that for the time we stay there we have all the rights and privileges of his home. Now the Church Building is God's earthly House. It was built for His worship, and a place where all His children could gather and feel at home. This is the reason why little children belong in church as well as big people. Every little child has a right to come to church, as much as to come into his own earthly father's house.

Now our earthly homes are arranged for one kind of use, and the Heavenly House, or the Church, is arranged for God's worship, and a place where His people are taught to know and serve Him.

On the next page is a diagram of a church. You will see that it is shaped something like a cross  with parts reaching out like arms of the cross. So we can divide the church into five parts, just as we do the Catechism.

1. The *Door, or entrance.*
2. The long, large part, called the *Nave.*
3. The Crossing, like the Arms of the Cross, called the *Transept.*
4. The part just above the Crossing, which we call the *Choir.*
5. The top of the Cross, which we will call the *Sanctuary,* where the Altar is.

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PLAN OF CRUCIFORM CHURCH BUILDING.

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Now each of these parts corresponds to some part of the Catechism.

Part I.—This is that part of the Catechism down to the *Creed*. It tells what was done for you when you were baptized, and what your God-parents promised when you were made God's child. This is the reason why the Font is placed, if possible, at the Entrance, or Door.

CHAPTER I.

The Story of Our Name

MEMORY WORK TO BE LEARNED AT HOME.

1. *What is your Name?*

Answer. N. or M.

2. Q. *Who gave you this Name?*

A. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

EXPLANATION OF WORDS.

Catechism, a Form of Teaching by Question and Answer.

1. *N or M.* N is for Name, if but one Christian Name. Two Ns for two Names. Later joined together, just as the two Vs in W (double U), making NN. Then called M, which it resembled.

2. *Sponsors.* The same as Promisers, Sureties, Godparents. Those, who Respond, or answer for the child; and assume or answer for the child's Responsibilities.

Inheritors, Heirs, those who receive a promised Inheritance.

THE LESSON STORY.

Many years ago, when the Lord Jesus was a little Babe, only a few days old, and the neighbors and friends came to look upon His face, they asked His Mother, the Blessed Virgin Mary, by what name she would call Him. They



JOHN THE BAPTIST PREACHING. (*Titian.*)

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thought He might be called Joseph, after the name of the husband of S. Mary. But Mary remembered that the won-



THE ANGEL GABRIEL'S MESSAGE TO S. MARY.

(Hofmann.)

derful angel, S. Gabriel, who brought her the first promise of His Birth, had told her that she must call Him Jesus, because when He grew to be a man, He would be the Saviour and Helper of His people. So she and S. Joseph gave Him this Name, the most beautiful Name in all the world.

We know that when He was born, the shepherds heard angels singing all through the night, and this was their song: "Glory to God in the highest, and on earth peace, good will toward men." They were tending their flocks of sheep on the hillsides near the little city of Bethlehem, and when the angels left them, they said to each other, Let us go

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now into Bethlehem, and see this wonderful thing that the angels tell us has come to pass. You know how they found the Holy Child, and His Mother, in the stable of a cave, and near by the oxen and cattle feeding.



VISIT OF THE SHEPHERDS.

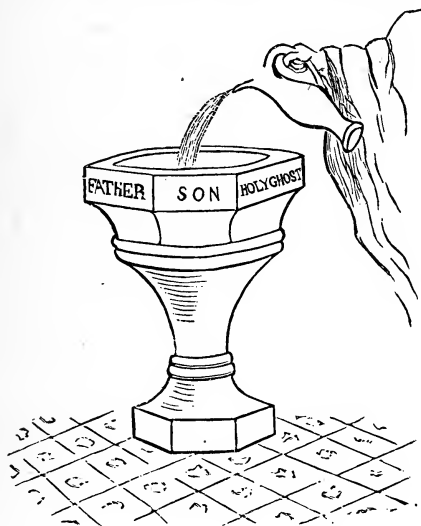
This picture shows how all this must have been, just as the Christmas carol tells us:

“Once in royal David’s city
 Stood a lowly cattle shed,
Where a mother laid her baby,
 In a manger for His bed;
Mary was that Mother mild,
Jesus Christ her little Child.”

1. *Why do we have to have names?*—Because every one of us is different from everybody else. When people think of us they must have something by which to call us. If every boy were called John no one would know which one was meant. So the real meaning of the word “name” is that *something* by which a person is known. People may be far away from us, but we speak their names, and others

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know at once about whom we are talking. Flowers are always flowers, but we should never call the rose a daisy, nor the buttercup a lily. So it is with people, and so it is with everything in the world. But is it not so with our Heavenly Father? When we speak of Him, we say the word "Father." You remember the Prayer that our



A FONT.

From Mrs. Smith's "Church Catechism Illustrated."

Blessed Lord taught His Disciples one day: "*Our Father Who art in heaven.*" This name tells us all about God, and we think of Him just as Jesus thought of Him, the mighty God, Who made all things in heaven and earth, the stars and sun, the flowers and grasses and forests, the

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great rivers and oceans—and yet we call Him *Our Father*. This means that we know something about Him.

2. *But how did we get our names?* One day when you were a little child your father and mother brought you to the church. Here is the picture of a *Font*. Where does it stand in *your* church? Very often it is near the entrance door. Sometimes it stands in a place apart from the rest of the Church, built to hold it, and all about it are beautiful windows and marbles. Sometimes it is placed up near the altar but off at one side. Wherever it is, it is separated from other things, because it is to be used only for Holy Baptism, and we sometimes call the place where it stands the *Baptistery*. Holy Baptism is the entrance into God's Christian Kingdom, the Church, and so we often place the Font or Baptistery near the door or entrance of the church building to picture or teach us this lesson.

Here you were brought as a little child, and the minister read the story of how the Lord Jesus took the children in His arms and blessed them. He offered prayers for God's blessing upon you also. Perhaps, beside your parents, there were friends there who loved you, and promised that if ever your father and mother were unable to do so, they would care for you and teach you. So the minister asked them if they would promise to do all this, to teach you of God and help to make you His faithful child. When they promised this, he called you by *your* name, and put water on your head in *the Name* of the Father and of the Son and of the Holy Ghost. Then he made the sign of the Cross on your forehead, and declared that you were now formally made God's child. The name he gave you is your *Christ-name*, and you are so enrolled in Christ's Church.

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Sometimes, you know, people have two Christian names, as for example, *Mary Jane*. So the answer to the first question in the Catechism is—N or M. N means one names; M stands for two Ns joined together, as NN, *Mary Jane*.

I.—QUESTIONS FOR HOME STUDY.

(To be answered in writing, if possible, after a careful reading of the Lesson Story.)

1. What name was given to our Lord?
2. Why did God give Him this Name?
3. Where was He born?
4. Can you tell me the story of Christmas?
5. Why do we have to have names?
6. When was your name given you?
7. Can you tell me what they do when a little baby is baptized?
8. Where in your own church does the Font stand?
9. Why is it placed there?

CHAPTER II.

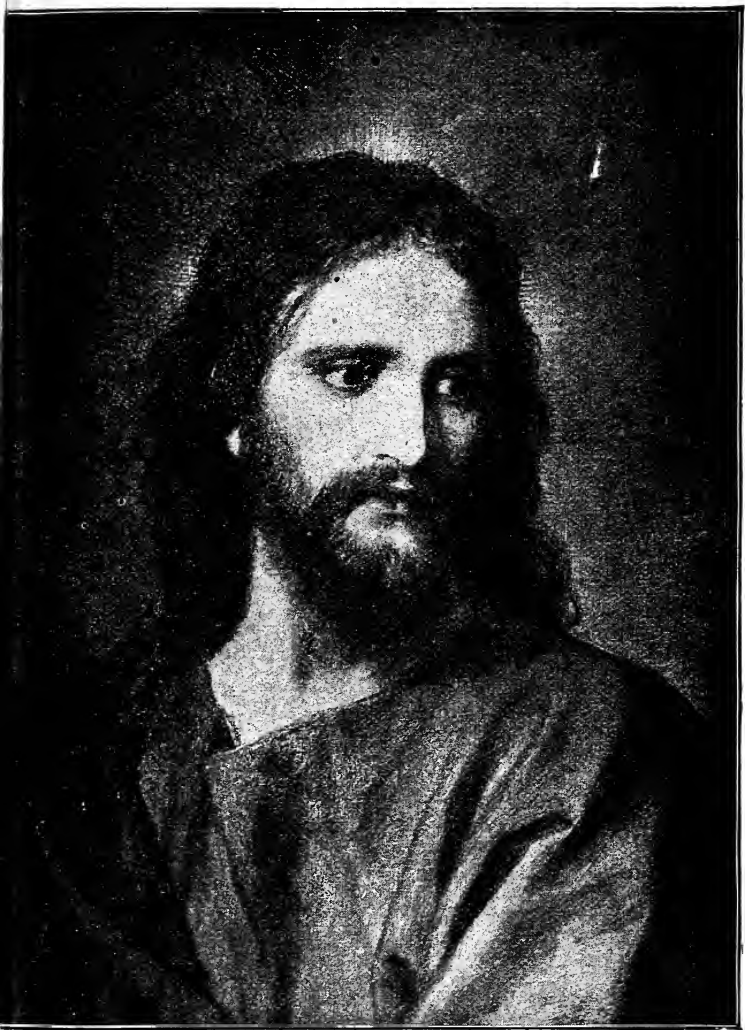
The Family of God

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 553, verses 1, 2, 4, and 5—"There's a Friend for Little Children." (See Hymnal.)

THE LESSON STORY.

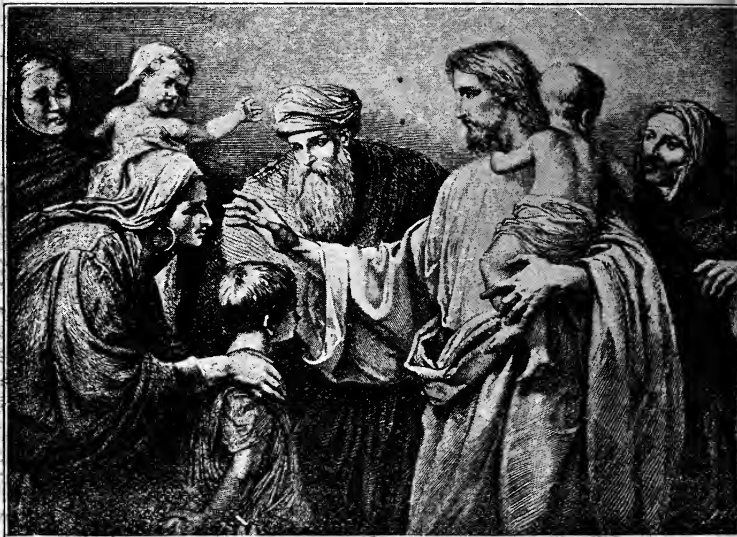
Far away across the sea there is a land called Syria. It lies east of the country where our Saviour lived, and in it there are great mountains and large rivers, and some of the oldest cities in all the world. There was once, many hundreds of years ago, a boy who lived in this land, named Abram, and God called him to leave his home and go westward, across the river Euphrates, into the land of Palestine, and there God changed his name into *Abraham*, and made him the father of His chosen people, the Jews. This nation was the special Family of God on earth, and every Jewish child was taught that God who made the earth and heavens, was his Father. Of course God loved all nations, and He taught the Jewish people this, and told Abraham that in him and his children all the people of the earth would be blessed. They did not all of them understand this. They thought that God cared for them more than for anyone else. But they did learn a great many things that others knew nothing about, and the things God taught them, others could learn from them. After Abraham came other great and good men, like Samuel and David, and the wise teachers like Isaiah, and so this earthly Family of God lived on, learning more and more about God for many hundreds of years.



HEAD OF CHRIST. (*Hofmann.*)

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Then at last God sent His Son Jesus Christ, because He wanted all the world gathered into His Family, not only little Jewish children, but English and German and French, Negroes, and Japanese, and us here in America.



OUR LORD BLESSING LITTLE CHILDREN.

We are all God's children, and are members of God's great Family.

In the second question of the Catechism are these words that tell us about this Family of God, and its children.

You children are *members of Christ*. You know that

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Jesus is the Son of God, and He told His disciples that they should go everywhere through the world and tell men that God is their Father also. They were to baptize little children as well as grown up men and women, in the Name of the Father, and of the Son, and of the Holy Ghost. So every child becomes a member of Christ, because Christ is the Son of God and every child is a member of the Family of God by Holy Baptism. One of the most beautiful names sometimes given to our Blessed Lord, is our *Elder Brother*. We know how great His love for us must be, and how tenderly He always treated little children. He never forgot that He Himself had been a little child, and mothers never feared to bring their children to Him for His blessing.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Why do we have names?
2. When was your name given to you?
3. What is done when a baby is baptized?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing if possible.)

1. What man is told of in this Lesson Story?
2. What was his name at first?
3. Who changed it afterwards?
4. Did God love the Jewish people better than He did others?
5. How did He teach them?
6. Who came to save the world, many hundreds of years after Abraham?
7. What is a member of Christ? Are you? When were you made so?

CHAPTER III.

The Family and the Children

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 540, verses 1-4 inclusive. "Once in Royal David's City." (Hymnal.)

LESSON STORY.

So you are a child of God. Before you were baptized you were the child of your earthly father, but were little, helpless, and ignorant. Over in China there are thousands just as you were. But still God is the Great FATHER. He loves and watches over every child in all the world. And He wants every child to know that He is a mighty and loving Father. In Holy Baptism He takes the little one, and gives him his new name, and bids all the world know that He has welcomed this child into His Family. What He does for you He wants to do for all others. This is the reason why the Church sends missionaries through the world to preach the Gospel. Think of the children who do not know what we know of God, not only in far off heathen lands, but here in our own country. They may live in places where no one thinks of God or cares for Him, where there is every sort of wickedness, and so instead of loving and doing what is right they grow up into careless and evil ways.

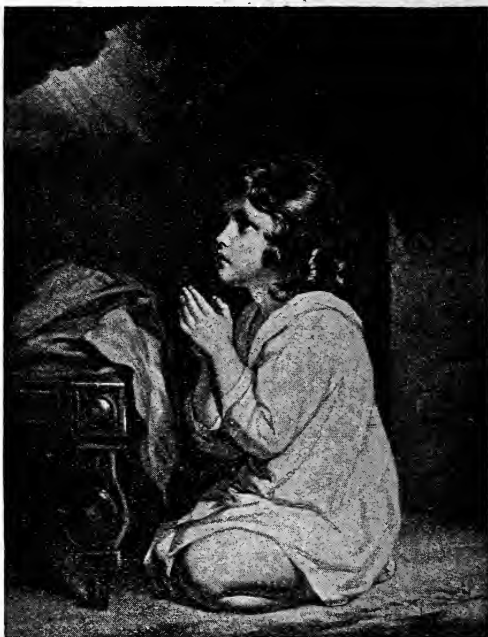
Now if we could only give these children Holy Baptism, and teach them the love of God and how to do His will, think how great a change we should bring them. They would thus know that they are the *members* of Christ and children of God.



THE SERMON ON THE MOUNT. (*Hofmann.*)

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But if we are God's children, then we must be His heirs. God's Throne is in the heavens. All through the sky there are wonderful stars and worlds. He made all these. They tell us how great He is. Then this world



THE INFANT SAMUEL. (*Reynolds.*)

about us, how large it is! How big its mountains and hills and the ocean, stretching so far away beyond our sight.

But besides all this there is another Kingdom over

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which God rules. Here is this picture of little Samuel, of whom your teacher can tell you. Can you find it in the First Book of Samuel in the Bible, and in the third chapter? He worshipped God and served Him. This shows how he prayed to God, the Maker of earth and heaven. Samuel was a member of God's Jewish Church, many, many hundreds of years ago, long before our Lord was born in Bethlehem. But when Jesus came, He wanted to gather all men everywhere into one great Family, and so He gave us the Christ-Church or Christian Church.. The Church is God's earthly home for His great Family. The New Testament tells us how this Church began. First, there was our Blessed Lord, and then after His Ascension, some Disciples became the Bishops of the Church. They could not do all the work, and so they chose others to help them, and these ministers were some of them Priests and some Deacons. Ever since that time the Church has had such ministers, and they have taught us about God and Christ. Then we have the Church Year, the Prayer Book, and the Bible, the Altar, and the Font for Baptism, all these we have because we are the *Inheritors* of God's earthly Kingdom, the Church.

One of these days, when we come to die, we shall go into God's Kingdom in Heaven. There we shall have a great many more wonderful things than belong to us here on earth. When we look up into the starry sky we know that it stretches far away beyond our sight or knowledge. But we shall one day understand all about the stars and the other worlds that God our Father has made.

All this shall belong to us because we are God's children as the Catechism tells us.

The Church Catechism Illustrated and Explained.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Can you tell me one of the chief points you learned in the first lesson story?
2. In the second lesson story?
3. What is it to be a member of Christ?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing if possible.)

1. Why does God want you to be baptized?
2. Are other children His, as well as you?
3. Why do we send missionaries all over the world?
4. What has God created? Name some things if you can.
5. Has He made anything but what we see about us?
6. Can you love and think about God?
7. What do you know about the story of young Samuel?
8. What is God's Church given us for?
9. Does the Church give us anything?
10. If God has made all these things for us, are we His Heirs?
11. What does it mean to say we *inherit* something from our father?

What God's Children Promise to Renounce.

A.—*The Devil and All His Works.*

MEMORY WORK TO BE LEARNED AT HOME.

3. Q. *What did your Sponsors then for you?*

A. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

4. Q. *Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?*

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

EXPLANATION OF WORDS.

3. Vow is a Sacred Promise made to God.

In my Name, that is for me, or in my place.

Renounce is to fight against, not to be led by.

Pomps and Vanities are the Sinful Worldly Pleasures: Pomps, the things done merely for show: Vanities, the things empty of any real good or helpfulness.

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Articles of the Christian Faith means the Twelve Articles or Clauses or Parts of the Apostles' Creed.

Walk in the same means to obey God, always.

4. *Verily* means, truly, certainly.

Called me to, or given me a share in.

State of Salvation. When water is frozen it is in an icy condition or state. When people are wicked they are in condition or state where they may grow worse and worse and be lost. So a state of salvation is a condition in which everything *helps us to be good*.

Grace means God's Help, Favor, Good Will, or Inclination to us.

THE LESSON STORY.

It is a wonderful thing to be the child of God Who made heaven and earth. We sometimes forget this because we only think of ourselves as living here on earth. So God tells of heaven and all this wonderful universe to make us know how great it must be to be the children of so great a Father.

When you look up into the sky at night, remember that this earth where we now live is only one of hundreds and thousands of worlds which fill the sky. It is right for us to think of all these beautiful things which belong to our Father, and so belong to us, just as a little boy knows that the home where he lives with his parents, and all that belongs to them, belongs also to him and to his brothers and sisters.

So our life here on earth is a kind of preparation for that wonderful life which we shall one day have in heaven. Here we are at school, learning many things, and so we ought to be careful and do our work well. Then we shall

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be ready when the time comes, for passing on to the other and higher departments of God's school.



CHRIST KNOCKING AT THE DOOR. (*Hofmann.*)

When you were baptized, your parents or God-parents promised to teach you all this.

First, they promised that you should *renounce* something. The Catechism tells us what this is: *the Devil*

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and all his works; the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

Now let us see what these words mean:

1. *Renounce* means that you speak out boldly against some person or thing. If, for example, someone wants you to do wrong, and you boldly say, *I will not*, that means that you refuse to follow him as a leader. He *announces* or declares, that he wants you to do something, and tells others that he is sure you will: you *renounce* him, and tell others that you will not. In the Baptism Service your God-parents promised for you that *you would not follow the Devil, nor be led by him.*

2. But who is the *Devil*?

Jesus tells us that the Divine Father is Lord of heaven and earth. But we know that there are wicked men in the world who do not obey God. So there are wicked angels who refuse to do the Father's will, just as there are holy angels, like S. Gabriel, who came to the Blessed Virgin Mary to tell her of our Saviour's Birth. We cannot see these angels, just as we cannot see God, with our earthly eyes. But such evil spirits may influence us though we cannot see them. We are told that the good angels of God are sometimes sent to help us. We pray God to let them help us in the Prayer for S. Michael and All Angels' Day. You will find this Collect or Prayer on page 214 of the Prayer Book.

How does God and the good angels help us?

By putting into our heart good desires. In the Hymnal there is a beautiful hymn that tells of this—No. 375:

1 Our blest Redeemer, ere He breathed

His tender, last farewell,

A Guide, a Comforter, bequeathed

With us to dwell.

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2 He came sweet influence to impart,
A gracious, willing guest,
While He can find one humble heart
Wherein to rest.

3 And His that gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms each fear,
And speaks of heaven.

4 And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.

5 Spirit of purity and grace,
Our weakness, pitying, see:
Oh, make our hearts Thy dwelling-place,
And worthier Thee.

So we know that this great evil spirit, the Devil, can influence us, even though we cannot see him, and Jesus teaches us to resist every evil influence or thought. Suppose you are tempted to be selfish, then go at once and do some kind action. Suppose you are tempted to be angry, go and be gentle to someone else, and think how you can serve them.

If someone injures you, forgive them and try to be specially kind to them.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Why does God want every person baptized?
2. Name some of God's creations.
3. What do you remember about young Samuel?

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II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. Is this earthly home the only place in which we shall ever live?
2. If you ever go to the High School, what must you do now?
3. What does *Sponsor* mean?
4. Did you have any sponsors when you were baptized?
5. What does *Renounce* mean?
6. What do we call the Evil Spirit?
7. What does Jesus say about angels?
8. How does God speak to us?
9. Can you tell me what Jesus promised to send us?
10. Repeat the verses of Hymn 375.

CHAPTER V.

What God's Children Promise to Renounce

B.—*The Poms and Vanities of this Wicked World.*

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 375, verses 1-4 inclusive. "Our Blest Redeemer, ere He breathed." (Hymnal.)



THE WIDOW AND HER MITE. (*Bida.*)

The Church Catechism Illustrated and Explained.

THE LESSON STORY.

Before you read this story, take your Bible, and read the story of the Poor Widow and her gift, in the twenty-first chapter of St. Luke's Gospel—the first four verses.

The Catechism tells us that we are to renounce the *pomps* and *vanities* of this wicked world. What are *pomps* and *vanities*? These are things that are done only for empty show. Suppose you wanted people to think you very much better than you really are, and you should give money just for pride.

Suppose you give a great deal more than some others, so that people may talk about you, and say how very generous and good you are: this would be doing for *show*, for pomp, to be looked at and spoken about. It would not be a generous and noble action, but full of selfish pride.

Remember the world is not itself wicked, but the people in it who do selfish and wicked things. It is the wrong and wicked and selfish things that make God's beautiful world wicked; just as it is in your own home. Some day, you know, a child may be disobedient and unkind, and all the brightness goes out of the home, and everyone is full of unhappiness. It is our hearts, our own unkindness, our own careless and naughty actions that make such days dark.

Just so it is idleness and wasting our time that makes our school days so full of trouble. When our hearts are loving and faithful, and we do our duty, then there is brightness and gladness everywhere.

Sinful lusts mean sinful desires: desires for things that we should not have. It is not wrong to want money, but it would be wrong to steal it. It is not wrong to want

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food for our bodies because if we had none we should starve, but it would be wrong to eat so greedily, to drink as drunkards do, so as to ruin our health and waste our lives.

Boys should remember that very often they want to do whatever they see older persons do. So you see boys smoking cigarettes because men smoke them. But what a man may do often, without much harm, may be bad for growing boys. And thus the boy would be abusing his body, and committing a sin against his flesh, or body, by doing what a boy *has no right to do*.

This body of ours is very wonderful. In it, there is our *Brain*, by which we think and learn: our *Heart* that feeds our *Brain* with fresh, bright blood: our *Stomach*, that takes the food and turns it into blood and strength and life: our *Hands* and *Feet*, by which we walk and work. God gives us this wonderful *Body* in which our *Soul* lives. So we must keep it sacred, and protect it from abuse and injury, because it is the House of our Life, and we are to live in it all the years we remain here on earth. When we abuse our Body we sin against it, just as when we tell lies, and give way to selfishness and unkindness, and indulge in anger or cruel speech, we sin against our souls.

The Catechism tells us we are to serve Christ. It will be much easier to serve Christ if we remember that He goes before us as our Leader, and we follow Him as soldiers. The first thing a soldier does is to obey, and do his duty cheerfully.

When we were baptized, God's minister signed us with the sign of the Cross, in token "that hereafter we should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world,

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and the Devil; and to continue Christ's faithful soldiers and servants unto our life's end."

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Who are your Sponsors?
2. What does "renounce" mean?
3. What did our dear Lord promise to send us?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. Can you tell me the Story of the Widow and her mite?
2. Was she proud? Was the rich man?
3. What does it mean, to do things for *show*?
4. What are some things that make the world *wicked*?
5. Is it wrong to want *money*? *Marbles*?
6. Tell me about wanting money or *marbles* in a wrong way.
7. Can you think of other things that boys should not want?
8. Tell me about your *Body*, and how you should treat it.

CHAPTER VI.

What God's Children Promise

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 563. "Saviour! teach me, day by day."
(Hymnal.)

THE LESSON STORY.

In the last chapter we told what a child of God *renounces*. Now we are to tell about what he is to believe and do. The Devil is that evil spirit that always tries to lead us astray. He suggests bad thoughts. He gets many people to follow him, and then he tries to make us follow them. Many of our bad actions are done because we like to do as others do, and because every one of us has some weakness or sinfulness in our own hearts that has come to us from our parents. You know, for example, that very often children have hasty tempers, just as on a rough and poor apple tree you find small, gnarly apples. But suppose you want to make those apples large and beautiful. You dig about the tree, and prune away bad limbs or branches, and do everything you can to improve it. So little by little the tree is made better until the apples become juicy and perfect. This is what we might call the training of the tree.

Just so we take a child and train him or educate him. But children are very different from trees. The tree cannot think for itself, and the child can. The tree cannot choose or act for itself, and the child can. And so if we can make the child good and true, then he will do good deeds and think and speak the truth. These good deeds

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and words are what we may call the fruit of the child's life, just as apples or grapes are the fruit of trees or vines.

1. *But how shall we train the child?*

We said that a child must himself do something. The Catechism tells us that not only must he *renounce* the Devil, but he must *Believe* in God, and then *Obey*, or keep, God's holy will and commandments. This first thing is to



OUR LORD JESUS AS A CHILD. (*Hofmann.*)

Believe all the Articles of the Christian Faith. What if, when you began school as a little child, they let you into the school building, and gave you a chair and desk with other children in the class-room, and you all sat there waiting for the teacher. By and by she came in and took her place, and you waited for her to say something. At last you got tired, and asked her what you should do, and if there were any books to study, and she answered that there

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was nothing to teach you. You wondered why, and she said she did not know very much to tell you, and that it was not necessary for you to believe anything unless you wanted to. You need not believe anything because no one really knew anything.

Such a school would not be a school, for a school means that there is something to be learned and believed. Believing is the first step in learning, and learning is the only way by which we can become better than the most ignorant savages. And so our holy mother, the Church, says that we must be taught *all the Articles of the Christian Faith*. These *Articles* are the little separate parts of the Creed. Just as you break up a long poem or hymn into verses, and learn it verse by verse, so we break up the Creed into articles, or small sentences, and so learn them. Every article is important, because all of them put together make up the whole creed.

And we are to *believe* these, just as we believe the lessons about Geography and Arithmetic in the public school. We believe about England and France, about New York and San Francisco, and in the same way we believe about God and our Lord Jesus Christ, and the Holy Spirit of God; and also about the Church and her Ministers and about the Sacraments of Holy Baptism and the Lord's Supper.

Then there is the *third vow*, to "keep God's Holy Will and Commandments." That is what might be called "the doing side" of Christianity. It is the "positive" life, as opposed to the "negative" life. The first vow, renunciation of sin, was *not* doing wrong—not being bad. This is much more. It is looking out continually for opportunities for doing some real good and some loving service to others in

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the world, just because we are God's children, and He has been so kind and loving to us.

We would not think much of a boy who, though he never used bad words, nor became angry, nor told untruths, yet never put himself out to be kind to his parents, to help some little lame boy across the street, to take some Christmas present to some little poor child he heard of. That is why we have all our Church Societies, such as the Brotherhood of St. Andrew, the Girls' Friendly Society, the various Missionary Societies, Junior Auxiliaries, etc. It is to give *every* boy and girl a chance to "*do*" something worth while, for other people and to not be selfish in the enjoyment of God's goodness.

You should belong to some such guild or society fitted to your sex and age, else you are not carrying out this third vow, as God wants you to. It is no more your teacher's duty to come each Sunday and teach than it is your duty to do something whenever you are able to make the people around you happier and the world better for your being in it.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. How are we members of Christ?
2. Why is Holy Baptism "necessary to salvation"?
3. What was the difference in God's sight between the Rich Man and the Widow, in the Story?
4. What are some sins that tempt you?
5. Why should you treat your body reverently?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What does a child of God renounce?

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2. Who tempts us to do wrong?
3. How are children sometimes like poor apple trees?
4. How do we make the apples better?
5. How do we train children?
6. What does the Catechism tell us we must believe and do?
7. What do we have to learn?
8. What do you do in school?
9. What does the word *Article* mean.
10. How are *you* obeying the *third vow* you took at your Baptism?

DIVISION II. OF CATECHISM.

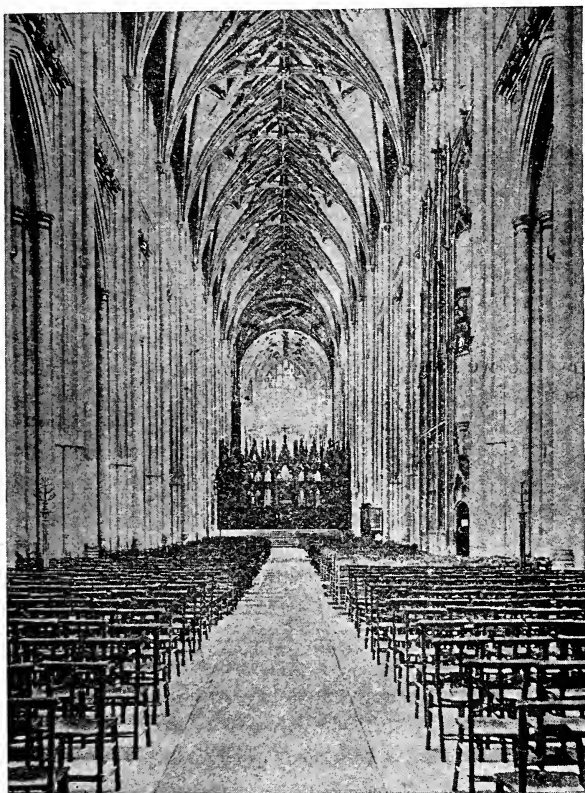
The Creed, the Body or Foundation of God's Church.

The Nave.—Looking from the Church Door, towards the altar, you see the main part of the Church about you, and the ceiling high over head, supported with columns or heavy walls. This is called the *Nave*, and why? Did you ever see a boat? You know how along the bottom of it runs a strong piece of wood. This is the keel, and all the frame-work of the boat is built into this, just as your ribs grow out of your backbone. If you broke your back, you could not live, or if you lived, you would be a cripple. So if you broke the keel of the ship, you could not sail or use it.

Now do you remember the story of the Ark which Noah built in which he and his family were saved from the Flood? This is the reason why the Church is called the Ark in which we are saved in our journey through this world, and brought in safety to our Heavenly Home.

But in the old days, when the Christian Church was just beginning in Europe, they spoke the Latin language just as we do the English. And their name for ship was *Navis*. So when they builded their great churches, it seemed as if the roof of the church was something like a big ship with its keel up above, and strong side beams growing out of it, and so they called the main part of the Church the *Nave*.

Just as the ship has the keel, so the Church Building has the strong roof-beam with its frame-work running out from both sides to hold the Church together. So the Church herself has to have something like a keel or roof-beam,



THE NAVE, WINCHESTER CATHEDRAL.

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from which everything grows. This is the *Creed*. For in the *Creed* we declare what our Faith is.

So the *Creed* is the thing that keeps the Church together. Why so? Because it tells what sort of a God we worship. If He is a good, loving wise God, and if He watches over us, and is the one great God and Father of all men, then we know that we can worship and trust Him. If we did not know what the *Creed* tells us about God, and Jesus Christ, and the Holy Spirit, nor how God gives us the Bible and the Church, and the Life Everlasting, then we should be just as badly off as the heathen who know nothing of Christ. We could not break the keel of the ship without wrecking it; nor our backbone without terrible injury—so we cannot give up the *Creed* without injury to our souls.

Now you can understand why the congregation gathers in the Nave, although some can sit in the Transepts also. They are all under this same great roof, and there listen to God's Word and worship together. They believe the same *Creed* and have the same Faith, and read the same Bible and offer the same Prayers. It is the largest part of the Church because here the largest number must have room to meet together.

Sometimes great pillars support the roof and the side walls have windows full of picture glass. These windows tell of the many wonderful things in our Saviour's life. At the head of the Nave stands the Pulpit where the minister teaches the people, and the Lectern on the opposite side where the Holy Bible is read. All that we say or do in Church is held fast together by the strong *Creed* which we believe.

CHAPTER VII.

What God's Children Do.

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 577, verses 1-4 inclusive. "In the vineyard of our Father." (Hymnal.)

THE LESSON STORY.

1. We are to *Obey or Keep God's holy Will and Commandments.*

Think again of the School we spoke about. What if a child should say, "I will not do my work, nor obey the rules of the school unless I want to do so." What would be the result?

First, he would not learn, and thus he would grow up in ignorance.

Second, he would grow up a lazy and wilful boy. His life would be wasted and men could not trust him.

Third, he would lose his strength of character, and instead of a strong and noble man, he would become unworthy, and fall into all sorts of temptations.

You must remember that there is no time when we can learn the lessons of obedience and faithfulness so well as when we are young. We may think it is very hard to study when we do not want to, to be faithful at our school, or obedient to our parents and teachers, when we want to go off about something else. But then this is the very thing that helps us, and makes us strong.

If a boy or girl had everything they wanted and were never obliged to go without, to deny themselves, to do hard tasks, and to obey just because it was right to obey,



OUR GOOD SHEPHERD. (*Plockhorst.*)

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if fathers and mothers always saved their children from every little hardship, then they would never grow to be strong. It is effort and work and obedience and study that make us strong.



JESUS, THE GOOD SHEPHERD.

The reason why many children grow up selfish and careless and go to the bad, is because they were always indulged or given what they wanted. It is not good for us to have everything we want without effort, because it is the work

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of getting and learning, that makes us value the things we finally get.

2. The fourth question in the Catechism, you must carefully learn. *Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?*

The answer is: *Yes, verily: and by God's help so I will. And I heartily thank our Heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour, and I pray unto God to give me His grace, that I may continue in the same unto my life's end.*

I shall not say much about this. But remember all that we have read about God's wonderful life, here on earth, and in the many worlds all through the sky; and remember that Jesus Christ tells us that this life on earth is only the beginning. Every lesson we learn is just so much help in making us strong and wise, and all the happiness of our lives comes from doing our work faithfully and well. Then we ought to be very thankful for knowing all this, and do our Father's will.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What is the meaning of a Font placed at the entrance of the Church?
2. What kind of sins are you to renounce? Why?
3. What are "the articles of our belief"?
4. What example of Baptism in the Bible do you remember?

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II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What is it that a child has to do in school?
2. What does *Obey* mean?
3. When is the easiest time to learn to obey?
4. Is it good for us to have everything we want?
5. Are we *bound to believe* and love God?
6. What will God do for us if we learn to believe and obey Him?

CHAPTER VIII.

What God's Children are Taught in the Father's House

A.—*Belief in God the Father and God the Son.*

MEMORY WORK TO BE LEARNED AT HOME.

5. Q. *Rehearse the Articles of thy Belief.*

ANSWER.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day He rose again from the dead: He ascended into heaven: And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

EXPLANATION OF WORDS.

5. *Rehearse*, that is Repeat.

Articles of Thy Belief, means the same as "Articles of the Christian Faith," that is to say, the Creed.

Creed; so called from first word of it in Latin, *Credo*, I believe.

Almighty, means All-Powerful.

Descended, went down.



THE ANGEL MESSAGE TO THE SHEPHERDS. (*Plockhorst.*)

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Hell, here means the Place of Departed Spirits, or Paradise; that is where our souls go after Death, before the Last Great Judgment Day.

Ascended, went up.

Right Hand of God, means Place of Honor and Power. God is a Spirit and has no Body nor Hands.

The Quick means the living, those who are quick and alive, or lively.

Catholic means universal, or existing everywhere. It is the name by which the Church has been called ever since the second Christian century.

Saints, all holy people, alive or dead.

THE LESSON STORY.

The Catechism tells us that we are to learn, first, the *Creed*, which begins with the words *I believe*. This is the first lesson put into our hands, and we should commit it to memory just so soon as we can. We may not be able to understand some of its words, but these will all be made plain after awhile. During these years when you are going to school it is very easy for you to commit things to memory. And those things you learn when a child are never quite forgotten. The first thing to do in learning is to commit to memory—as for example, we must know our letters, and how to spell the words we use, or else we can neither read nor write. So in God's School we must learn the Creed by heart, because this tells us in a few simple words what we are to believe. After we have learned the words of the Creed, then we can learn more and more what all these teach us.

So the Catechism says: *What dost thou chiefly learn*

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in these Articles of thy Belief? First: I learn to believe in God the Father, who hath made me and all the world.

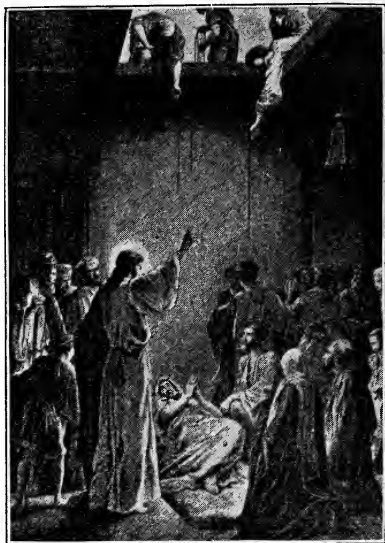
Many hundreds of years ago men believed that there were many gods for them to worship. Each nation thought its own gods cared more for its people than they did for others. And so they worshipped their own gods, and despised those of other nations. But we believe in one great God, and we may call Him the All-Father, because He made not only us, but all people, the earth and the sky with its hundreds and hundreds of stars. There is no place in all the earth and sky where God is not present, and nothing that He has not made. This is the reason why we ought to honor and love Him ourselves, because He has made us in His Image, with hearts and minds to understand Him, and with souls that are to go on and live forever with Him after our death.

Secondly: I believe in God the Son, who hath redeemed me and all mankind.

We call our Blessed Lord, the Son of God. What does this mean? You remember that when the angel, S. Gabriel, promised the Blessed Virgin Mary that she should be the mother of a little Child, he told her that this Child was to be "the Son of God." When Jesus was born, He was not only S. Mary's Son, but the very God Himself. This was the reason why the angels came and sung in the night that He was born. And this was the reason why, when He grew to be a man, He was so wise and wonderful, why He lived so beautiful a life and did those great miracles. You know He healed the sick, and raised people from the dead, and knew what was in men's hearts and could understand all the sorrows and troubles of others. And this is why the Devil tried so hard to tempt Him to

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do wrong. You remember when He came to die, He did it for our sakes, because He could bear in His own suffering heart and body the sins and sorrows and sufferings



JESUS HEALING THE SICK. (*Hofmann.*)

of all the whole world. It was in this way that He *redeemed* us and all mankind.

We know that we can help each other. Some of us can help more than others, because we are stronger or know better how to do it. But because Jesus is the Son of God, as the Creed says, He can help and love and save the whole world. Then, after they laid His Body in the grave, He

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rose again on Easter Morning, because death could not keep in the grave the Body of God's Son. This He did, to show us and all men everywhere that God is greater than death, and that our souls, which are made in the image of



THE RISEN SAVIOUR. (*Plockhorst.*)

God, are immortal, and will live on after death just as does our Saviour the Son of God.

In the Creed we say: "I believe in the Resurrection of the body and the Life Everlasting." We cannot, of course, understand all that this means, but we believe it. Just as Christmas tells us of the Birth of God's Son, so Easter tells us how He rose from the dead.

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Here are some very beautiful verses for you to learn by heart, from Hymn 537:

- Glory to the blessèd Jesus!
Who for us was born,
In the stable, cold and poor,
On glad Christmas morn.
- 2 Glory to the blessèd Jesus!
Who was crucified
On Good Friday for our sins:
Loving us He died.
- 3 Glory to the blessèd Jesus!
Who for sinners lay
In the tomb, and rose upon
Happy Easter Day.
- 4 Glory to the blessèd Jesus!
He, Who is our Way,
Went up in a cloud to heaven,
On Ascension day.
- 5 Glory to the blessèd Jesus!
Who, at Whitsuntide,
Sent His Holy Spirit down,
With us to abide.
- 6 Glory to the blessèd Jesus!
We will praise His love,
All our days on earth below,
And for aye above.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What is it to obey God? To disobey Him?
2. Why is it not enough to be good and do no sin and believe in God?
3. Why is it any more your teacher's duty to teach than it is your's to do something every day to help others?

The Church Catechism Illustrated and Explained.

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. Can you say the Creed?
2. What do you learn in the Public School?
3. What do you study in God's School?
4. What do you learn about God the Father?
5. What about God the Son?
6. What about God the Holy Ghost?
7. Why could Jesus love the whole world?
8. How did He show His love?
9. Can you repeat the Hymn "Glory to the Blessed Jesus?"

CHAPTER IX.

What God's Children are Taught in the Father's House

B.—*Belief in God the Holy Spirit.*

MEMORY WORK TO BE LEARNED AT HOME.

6. Q. *What dost thou chiefly learn in these Articles of thy Belief?*

A. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

EXPLANATION OF WORDS.

6. *Create* is to make something out of nothing.

Redeem is to buy back. Christ bought us back by His Death, from the Power of Satan.

Sanctify is to make holy.

The Father is the Creator; the Son, the Redeemer; the Holy Ghost, the Sanctifier, of us all.

THE LESSON STORY.

The Creed has three large divisions—the first, which tells of God; the second, which tells of Jesus Christ; and the third, which tells of the Holy Ghost, or Spirit. Let us now read about these words in the Catechism.

Thirdly: I believe in God the Holy Ghost, who sanctifieth me, and all the people of God.

The Church Catechism Illustrated and Explained.

When Jesus was preparing to leave the earth, He told His Disciples that He would send to them the Holy Spirit of God to comfort them and guide them. Ever since then this same Spirit of God has been with us, as you learned in Hymn 375.

But what does this Spirit do for us?

He influences us. It is in this way that God speaks to us. You know how, when Jesus left His Disciples, He told them to go and preach His Gospel, and gather the whole world into His Church. This is the reason why we say in the Creed that we believe in the Holy Catholic Church. That means the Church of God which He has set up in the world, to make men good and holy, and not a few men only, but every man in all the earth.

Remember what this word "Catholic" means. God's Church is catholic or *universal*, because it exists everywhere throughout the world to teach us the truth about God the Universal Father, the Father of every man. There is no man that ever lived or will ever live who is not God's child. Then suppose you were to gather together everyone in the world and wanted to teach them of God, you would tell the same thing to the Chinaman and Japanese that you would to the Englishman or German. God's truth is true for everybody, and so God's Church is the Church to help teach everybody, everywhere and always. That is why we call it the "*Holy Catholic Church*."

This is the reason why, when you were a little child, you were baptized and enrolled in God's Holy Church, and are now taught all these things about religion. It is impossible to know about God and Jesus without study. In your Day School you have books which you cannot know unless you study them, and so in God's School, the Church,

The Church Catechism Illustrated and Explained.

He gives us the Holy Bible, the Prayer Book and Hymnal, and other things to study. If a boy wants to grow up an



JESUS AT TWELVE IN HIS FATHER'S HOUSE, THE TEMPLE.
(*Hofmann.*)

intelligent citizen of the United States, he must be willing to work at his lessons. The same is true of the religious lessons which the Church teaches her children.

The Church Catechism Illustrated and Explained.

We think of our Blessed Lord as a Man, a great and wise Teacher, but we must never forget that He was a Boy first, and a pupil at school with other children, learning the same lessons, studying the same books with them. He could not have been a wise man if He had not first been a thoughtful and earnest boy.

The picture by Hofmann (on previous page) shows Him as He sat in the Temple with the Doctors or Teachers, asking them questions, and answering the questions they put to Him. He was then twelve years old.

Just as our Blessed Lord learned all about the Jewish Church, so we must learn about the Christian Church.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What does the second part of the Catechism deal with?
2. What is the Apostles' Creed? Are there any other Creeds? What, if any?
3. How does Jesus show His love for you?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What does the third part of the Creed teach us?
2. How does God speak to our hearts?
3. What did Jesus set up in the world to teach us His truth?
4. Can you tell me what the word "Catholic" means?
5. What sort of a school did Jesus attend when a boy?
6. What Book did He study?
7. Do we study the same Book?

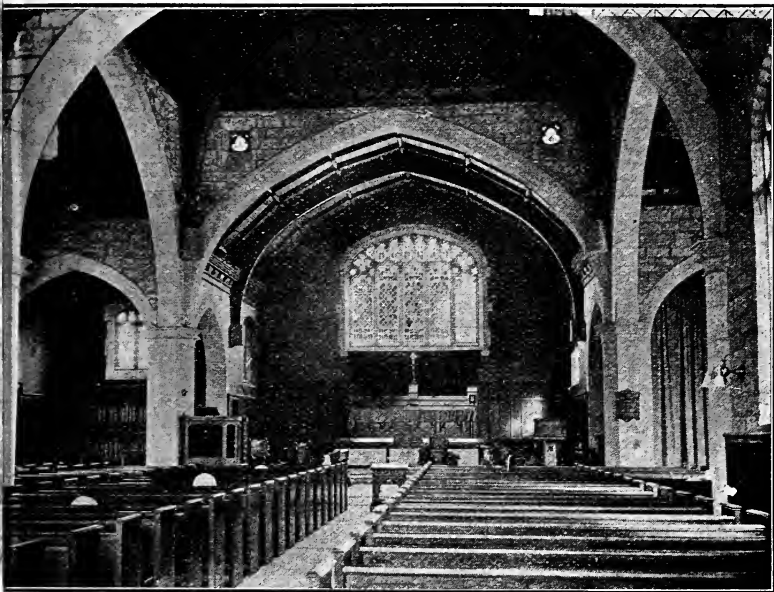
The Church Catechism Illustrated and Explained.

8. How old was He when He went to Jerusalem with His parents?
9. How is it that He knew all these things about which He talked with the Doctors?

DIVISION III. OF CATECHISM.

The Commandments, the Work of God's Church.

The Transepts.—When you see a Cross on the roof or tower of any building, you at once know that it is a



TRANSEPT OF ST. JOHN'S CHURCH, LANSDOWNE, PA.

church, or some building used for religious purposes. The Cross is the symbol or sign of Christ and His Church. For hundreds of years it has been very common for Christians to build churches in the form of a Cross. They did

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this because they wanted the very Church building itself shaped like the Cross on which our Lord died. Now in such a Church the arms of the Cross are called *Transepts*. They stretch out on either side, and represent the way our Lord upon the Cross stretched out His Arms over all the world, as if He wanted to embrace all men everywhere.

Now what part of the Catechism shall we place here? *The Ten Commandments*, and why? Because these are



THE GOOD SAMARITAN.

for all men. They tell us what all men must know and do. They tell us our duty towards God, and our duty towards each other. Then you must remember how our Lord, one day, explained that all these Ten Commandments mean just these few simple words:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On

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these two commandments hang all the Law and the Prophets."

You will find the story of the Good Samaritan in the Gospel of St. Luke, chapter 10, verses 25 to 37.

The Church's Arms are to be extended in doing good to everyone of God's children.

The love of God for all mankind, the charity and sacrifice of Jesus, the message of the Church, told by missionaries through all the world, this is shown us in the outstretching Arms, or Transepts, of the Cross. When you learn these Ten Commandments, you must remember that you could never have known how much they mean but for Christ upon His Cross. Every duty we have towards God, and every unselfish service we can give to each other in the Name of Christ, we may learn as we stand under the Transepts.

CHAPTER X.

Heavenly Duties

MEMORY WORK TO BE LEARNED AT HOME.

7. Q. *You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?*

A. Ten.

8. Q. *Which are they?*

ANSWER.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant,



MOSES ON THE MOUNT WITH THE TABLES OF THE LAW.

The Church Catechism Illustrated and Explained.

thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

9. Q. *What dost thou chiefly learn by these Commandments?*

A. I learn two things; my duty towards God, and my duty towards my Neighbour.

10. Q. *What is thy duty towards God?*

A. My duty towards God is To believe in Him, to fear Him, And to love Him with all my heart, with all my mind, with all my soul, and with all my strength: to worship Him, to give Him thanks: to put my whole trust in Him, to call upon Him: to honour His holy Name and His Word: And to serve Him truly all the days of my life.

EXPLANATION OF WORDS.

8. *Exodus* the Name of the Second Book in the Bible.

House of Bondage means Place of Slavery.

II. *Make to thyself*, that is make for thyself, to worship it.

Graven Image, is any idol formed of wood, stone, metal, etc., to be worshipped, or prayed to.

Likeness is a Picture only.

Jealous God. God is jealous or anxious that for our own sakes we should not worship any false god.

Visit the Sins. Cause the Children to suffer the consequences (not the punishment) of the fathers' sins.

Generation. The children, grandchildren, etc.

III. *Taking God's Name in vain* means any form of Profanity, Swearing, Cursing, Blasphemy, or Irreverence.

Not hold guiltless means will be held guilty, and punished.

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years. But after His Ascension, the Apostles went every-IV. *Sabbath Day*, Seventh Day, Rest Day, Saturday. Sunday is the First Day of the Week, the Lord's Day. It is not the Sabbath, but is kept by Christians in place of the Sabbath.

Hallowed it, Set it apart as holy.

9. *Chiefly learn* means mainly or principally or specially learn.

THE LESSON STORY.

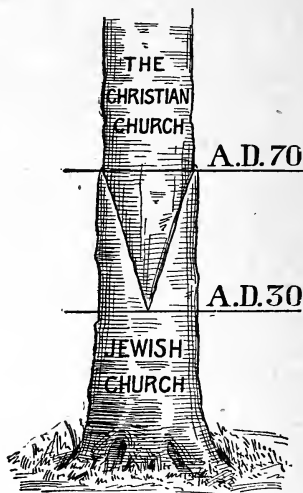
When you were baptized, your sponsors, or God-parents, promised that you should learn the Creed, the Lord's Prayer, and the Ten Commandments. You have been told about the *Creed*. Now let us think about the Ten Commandments. Long before our Saviour was born, the Jews were taught by wise men what they should do. You will find these Commandments in the twentieth chapter of the Book of Exodus. God gave them to His people through Moses, the great man who delivered them from slavery in Egypt, and led them through the wilderness, until at last they came to the promised Land of Palestine. This was a great many hundreds of years ago, long before the Birth of Jesus, long before the Christian Church was started, and so long before the Creed was written, or the Lord's Prayer was taught the Disciples.

Here is a picture which tells us how these Commandments came down to us. They belong to us, just as much as they did to the Jewish people, many centuries ago.

Down at the bottom of the Tree is the old Jewish Church, to which God taught these Commandments, and then after many years Jesus came. He was 30 years old when He began His ministry, which only lasted about three

The Church Catechism Illustrated and Explained.

where, preaching and establishing the Christian Church. So after about forty years the new Church of Christ was fully established, or about seventy years after the Birth of Christ.



THE BIRTH OF THE CHRISTIAN CHURCH.

From Scadding's "Direct Answers to Plain Questions."

It grew, you see, right out of the old Jewish Church. A great many things came to us from that Church—the Old Testament, or the first part of the Bible; the Psalms, which we always read in our worship, and these *Ten Commandments* also.

There are ten of these, which God first gave to His people, as you can read in the fifth chapter of the Book of Deuteronomy and the twenty-second verse. These Com-

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mandments are the *ten rules of life*, which we are to keep, and you should learn them by heart. You know they were written on two stone tables or slabs. If you read them over you will see that the four on the first table, tell us about our duty to God, and the other *six* about our duty to each other.

The first duties we will call our *Heavenly Duties*. What does the word *Duty* mean? If someone were to borrow a dollar from you, you would expect him to pay it back, because it is *due* you. If your country is in danger, and some other nation is coming to attack it, then everyone *owes* it to his country to defend it. *Duty* to our country, to our parents we know. But we owe God more than we owe anyone else. In the services of Morning and Evening Prayer in the Prayer Book, pages 15 and 28, you will find a Collect or Prayer, called "*A General Thanksgiving*." In this prayer we bless God "for our creation, preservation, and all the blessings of this life; but above all for [His] inestimable love, in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory."

Think of all this, and you will understand what a great debt or duty we owe to God.

Read over carefully this prayer, found in the Morning and Evening Services, in the Prayer Book:

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due

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sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

In this prayer we ask God to “give us that *due* sense of all Thy mercies” that we may be thankful, and serve Thee and worship Thee, “all our days.”

1. Our *duty* is to believe that there is no other God but the one we worship, of whom the Bible and the Church tells us. In the Catechism the Church asks us, “What is thy duty towards God?” and the answer is:

(1) *To believe in Him, to fear Him.* This does not mean to be afraid of Him, as one who dislikes us, and stands ready to injure us, but to reverence Him as a great and wonderful God, who has created everything in heaven and earth, and who loves us with a love greater than we can ever understand.

You know that if you were to meet any famous man, like the President of the United States, or the King of England, you would take off your hat, and show him the deepest respect or reverence. You would do this all the more, if such a man wanted to help you, or give you some honor. But God is infinitely greater, and has created us so that we can understand and reverence Him, and live forever with Him in this wonderful universe.

(2) Then to love Him *with all my heart, with all my mind, with all my soul, and with all my strength.*

My Heart; that means the same affection with which we love our parents and friends.

My Mind; that means that our love is not thoughtless and careless, but thoughtful, sincere, something which we

The Church Catechism Illustrated and Explained.

give, knowing and thinking what it means. Many a child, when he has done something wrong, says—"Oh, I did not mean to, I was not thinking!" God wants us to *think* about Him, and not go on heedlessly and carelessly.

My Soul; that is, we are to love God because we are His immortal children. We are living here on earth for a few years only, it may be twenty, or forty, or sixty, years, perhaps. But within these bodies of ours are our *souls*, that which can never die as our bodies do, but will go on forever and forever. So we are to love God here on earth, remembering that after death, we shall see Him in heaven, and learn more and more of Him, and of all the marvellous things that He has made.

My Strength; that does not mean simply the strength of our bodies, though it does mean this also. It is a splendid thing, that when we are strong, we can do many things that are hard. A strong man can often bear heavy burdens, and a great deal of labor which a weak man cannot do.

But there are sick people, and people who are frail and unable to carry on heavy work, and yet these may be strong in other ways, strong of spirit, strong of will, strong of purpose.

2. Now God wants us to love and serve Him in all these ways. You must remember that Christ came to save the world from sin. He started His Church, so that it should go on doing the things that He Himself did, telling of God, teaching men to cast aside everything wrong and sinful, doing good works, making the world a place where happiness and peace, where comfort and goodness should be in the hearts and homes of men. And we who are God's children have a great deal to do in helping Christ and His Church.

The Church Catechism Illustrated and Explained.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What do the three parts of the Creed each teach us?
2. What is the special work of God the Father?
3. What do you remember about the life of God the Son, when on earth?
4. How was He different from other boys and men?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. How many Commandments are there?
2. Which are they?
3. What great man first taught them to the Jewish people?
4. Do you remember about the way the Christian Church started?
5. What sort of *Duties* do we learn from the first Four Commandments?
6. What does Duty mean?
7. What prayer in the Prayer Book speaks of our Duty to God? (p. 15.)
8. How does the General Thanksgiving speak of our *Duty*?
9. What is thy *duty* towards God?
10. What does it mean to *fear* God?
11. How should we *love* God?
12. What does it mean to love God with all your *Heart*?
13. With all your *Mind*?
14. With all your *Soul*?
15. With all your *Strength*?

CHAPTER XI.

Holy Days and Holy Places

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 556. "Heavenly Father, send Thy blessing."
(Hymnal.) Or Hymn 516, "Onward, Christian Soldiers,"
verses 1-3 inclusive. (Hymnal.)

THE LESSON STORY.

The Fourth Commandment tells us that we must keep Sunday as a Holy Day. Even hundreds and hundreds of years ago, men thought that one day in seven was to be kept as a day of rest, and they used to have religious worship on this day more than on the other days. So this day is called a Holy Day. The Bible tells us that long ago, when God made the world, after all was finished, He rested, and rejoiced in its wonderful beauty. What does this mean? It means that we cannot go on working, day after day, without rest. It means that on that day of rest we should think especially of God, and give Him our worship, and thank Him for all that He has done for the world and us.

Now there are two words that we shall think about:
REST and WORSHIP:

I. REST.—The Jews called this seventh day, Sabbath. Sabbath means "A Day of Rest." So if a Jewish father, some Sabbath morning, asked his son, "Why are we going to do no work to-day, but to rest and worship God?" the child would answer, "Because God rested from His work on the Seventh Day."

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We Christians place our day of rest and worship on *Sunday*, instead of on the Sabbath or Saturday, because it was on Sunday that our Lord Jesus Christ rose from the dead. So we give honor to the Son of God, who on this Day ended His life of toil and sorrow, and brought joy and peace to the Disciples and to us also.

How shall we rest? We ought to give up everything we can of the work of the week-day. We ought to make the work of others just as easy as possible. Mothers and fathers, who work very hard from Monday to Saturday, should make the Sunday work very simple. Children can help a great deal in this way. They can on Saturday night brush their clothes and clean their shoes, and in a thousand little ways be thoughtful and kind. Sunday is very often the hardest day of the whole week for many, just because they have to do so much for others.

First of all, we should ask how we can lighten the labors of those about us. They need rest as much as we. It is very selfish to rob them for the sake of indulging ourselves.

Then we ought to worship. One of the reasons why we rest from the week-day work, is that we may be able to do the Sunday work. This work is the Worship of God. But where shall we worship Him? First of all places, in His Church. We can pray to God in our rooms, in the woods and fields, for God is everywhere. But the Church is God's House, as our Saviour would tell us, and there in the Church is His Altar, and so we go to Church to worship. You know that when you want to learn, you go to school; when you want to see your friends, you go to their houses, and so when you worship God you go God's House. And you do this, most of all, on Sunday: because Sunday

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CHOIR BOYS.

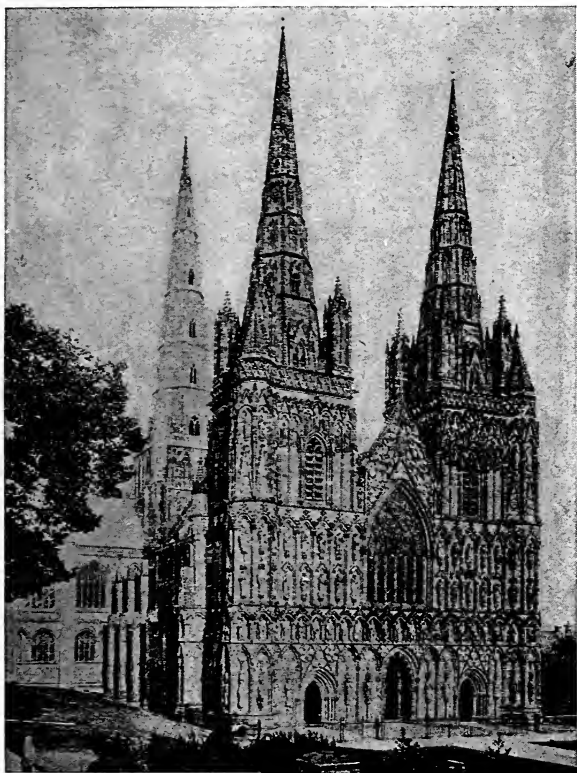
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is set apart as a Holy Day. The Church is a *Holy Place*. It has been built and set apart from other buildings. In it there are many things that remind us of God and Christ. You see how very different this is from a dwelling-house. The reason is that churches are built for a special use. Every part means something. But the most important parts in the Church are the *Font*, where you were baptized; the *Altar*, where the Lord's Supper is celebrated, and before which you kneel when confirmed; and the *Pulpit*, where sermons are preached. Then there are the *Lectern* which holds the Bible; the *Choir-stalls*, where the choristers sit. Sometimes there is a *Litany Desk* standing near the head of the centre aisle. You will find the Litany in the Prayer Book, on page 30. You will see that it is a very long prayer, made up of a great many very short prayers. Almost everything we need is mentioned in the Litany. So when we say it in Church, we come down out of the Chancel to a special place called the Litany Desk, right among the people. [See diagram of a Church, page 3.]

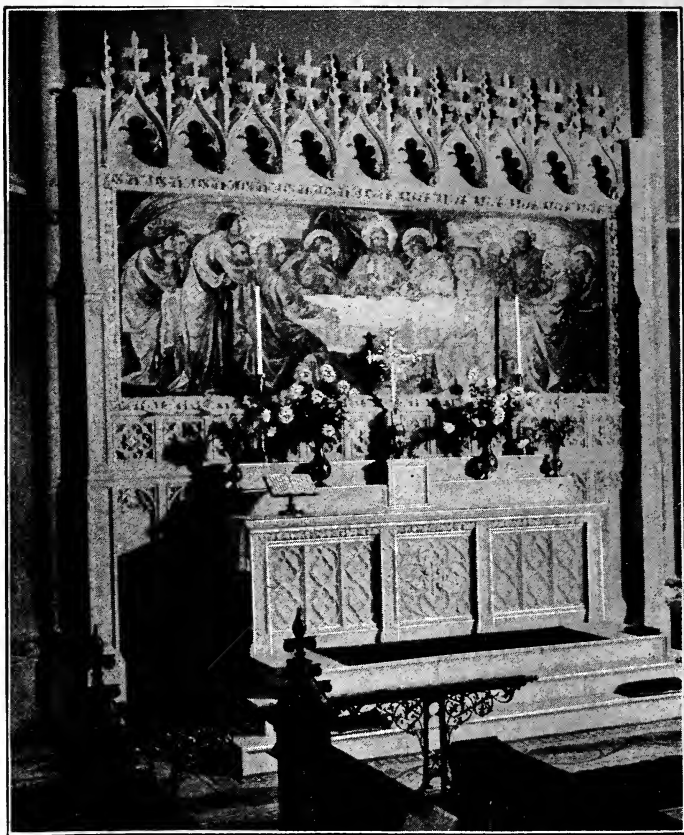
If you were in Church at a service, you would see the choristers come marching in, and taking their places in the *Chancel* or *Choir*. This is the big space just before the *Altar Rail*, where the choir-stalls are, and the Prayer Desks, or stalls for the ministers.

The most sacred thing in the Church is the Altar, and the place where it stands, behind the Communion Rail, is called the *Sanctuary*.

If you look towards the *Altar* you will see that it is lifted up several steps higher than the floor, because it is the most holy object in the Church. Behind the altar is the *Reredos*.



LICHFIELD CATHEDRAL.



ALTAR AND REREDOS,
CHRIST CHURCH, ROCHESTER, N. Y.

The Church Catechism Illustrated and Explained.

Now if you stop and think how your own Church is arranged, you will see that it is divided into three main parts.

1. *The Place of the Congregation.*

This is where you and everybody sit when you attend Divine Worship.

2. *The Place of the Choir.*

This is the Chancel, where those who serve as Ministers and Singers belong. You may call this the Holy Place. [See illustration, page 103.]

3. *The Place of the Altar.*

This is called the *Sanctuary*. We may also call it the *Holy of Holies*. No one goes into this place during Divine Service, except those who minister at the *Altar*. It is called the Holiest Place, because the Altar is where we celebrate the Sacrifice of our Lord on the Cross.

Very often you will see a *Cross* standing above it, called the Altar Cross. Sometimes you will see two *candlesticks*, one on each side of the Altar. These are lighted when the Holy Communion is celebrated, and they teach us that Jesus Christ is the Son of God as well as the Son of Man, and so, as He told us, the Light of the World.

Some churches have other candlesticks above the Altar, to make it more beautiful, and to show how full of light and joy our hearts should be because of the love of God to us in the gift of His Blessed Son.

Then you will notice that the choristers and clergy are dressed very differently in Church from what they are outside. The long, black coat is called a *Cassock*. The white robe is called a *Surplice*, except when it is very short, then it is called a *Cotta*. The Surplice is worn by the

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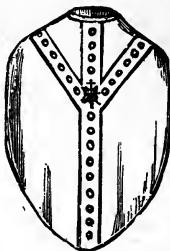
clergy; the Cotta by the choristers. These are used because those who wear them are engaged in sacred or religious duties.



SURPLICE AND CASSOCK.



GIRDED ALB AND CASSOCK.



CHASUBLE.

You know that soldiers wear uniforms because they have military duties. It would be unlawful for anyone but a soldier to wear such a uniform. So the sacred dress of the clergy and choir, and those who perform Church duties, is worn in Church. You should not wear them, nor anyone else, as you wear an ordinary dress.

The Church Catechism Illustrated and Explained.

There are other sacred vestments which are used in the Church, especially by the Priest when he celebrates the Holy Communion.

The *Alb* is a long white linen garment, reaching nearly to the bottom of the cassock, and is bound about the waist by a white linen-cord or rope.

The *Chasuble* is a white linen or silk garment, sometime very beautifully embroidered, worn over the *Alb*, when the Priest celebrates the Lord's Supper.

If these are worn in your Church, your Rector will explain them to you.

All these garments, or Vestments, as we call them, are worn for the same reason, because we are doing sacred duties, and so should wear the same garments which others wear in the same work.

We can love and worship our Heavenly Father without any of these Vestments, of course, but it is a very noble and proper thing for us to make His worship beautiful in these beautiful garments.

Sometimes there is a Cross borne at the head of the choir, and he who carries it is called the Cross-bearer, or Crucifer.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!
Christ the royal Master
Leads against the foe;
Forward into battle,
See, His banners go.
Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!

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CRUCIFER WITH PROCESSIONAL CROSS,
CHURCH OF THE EPIPHANY, PHILADELPHIA.

The Church Catechism Illustrated and Explained.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What great man first taught the Commandments?
2. What do the first four Commandments teach in general?
3. What is your duty towards God? Explain it.

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What does the Fourth Commandment bid us to do?
2. What is our Sunday to be used for?
3. What should we give up on Sunday?
4. How can you help other people to get rest on Sunday?
5. What does it mean to *worship* God?
6. Where should we worship God?
7. Can you name some of the things you find in Church?
8. How should we behave in Church?
9. Why does God wish this special behavior in Church?
10. What does the Third Commandment teach us?
11. How should we speak of God?
12. What do we show by our outward actions?
13. When did you go to Church, and who did you sit with?
Did your father and mother take you?
14. The Church is very different from the Public School,
is it not? Why?

(Answer these Orally.)

15. What is the Pulpit used for?
16. Where is the Litany Desk?
17. Where is the Font placed?
18. Find the Altar, and tell what it is used for.

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19. Where does the Choir sit?
20. Why do we have the Altar Cross?
21. Where are the two Candlesticks placed?
22. What kind of vestments do the clergy and choristers use?
23. What is a Processional Cross?

CHAPTER XII.

Earthly Duties

MEMORY WORK TO BE LEARNED AT HOME.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

EXPLANATION OF WORDS.

IX. *Bearing False Witness* covers all forms of Lying and Untruth.

X. *Covet* is to wrongfully desire, to seek to obtain or get.

THE LESSON STORY.

These last five Commandments tell us what we should not do to those about us. Do you know that when we are told we must not do wrong things against our neighbors and friends, it really means we are to do good things?

If I tell you that you must not take God's Name in vain, I really mean that you must honor and reverence God. So if I tell you you must honor your father and your mother, I really mean that you must not dishonor them.

In these last five Commandments we are *forbidden to do* certain things, and that means we are *to do* just the opposite.

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And now I am going to tell you something of what these words mean, as you will see.

VI. First, you know that we have *bodies* in which our souls live. If I want to lift anything, I lift it with my hands. If I want to study, I do it with my brain. So if anyone should cut off my hands, or injure my brain, I could not live and do what I do now.



EXODUS XX:

THE TEN COMMANDMENTS.

From Mrs. Smith's "Church Catechism Illustrated."

Again, if anybody takes away my bodily life, and kills me, then I die just as any animal dies. My soul has no place to live in, on the earth. *Murder* is killing the body, and yet whenever we injure or hurt the body, we are in some measure committing murder, if we do it wilfully and with desire to hurt.

So we sometimes say that such and such a man is killing

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himself with drink; or that someone is hurting someone else by tempting him to injure his body.

VII. *Adultery* is a sin against the body. It means indulging in wrong and evil uses of the body. God means for us to treat others with pure and noble thoughts in our hearts. We must remember that every boy should treat all women with noble courtesy, and behave towards them, just as he would act towards his own mother or sister. Let no boy or girl do anything that they would not wish their father or mother to know.

VIII. *Stealing*. This means taking what belongs to someone else, and using it as your own:

We can steal by taking things outright.

We can steal by cheating.

We can steal by taking advantage of the ignorance of others, and so getting the better of them. *Stealing* really means getting from others something without giving them a fair price for it.

IX. *False witness against our neighbours* means saying things about them that are not true. That means *lying*. Lying is one of the worst sins. If a boy lies, you cannot depend on him. It is just as if you tried to build a house in a swamp where the foundation sinks down out of sight, after you think you have really finished it.

If a tree looks good and strong, and you cut it down and find that it is all decayed and rotten at the heart, you throw it aside as worthless. So a person who lies has something rotten at the heart, and you cannot depend on what he says. But suppose a boy or girl lies, can they stop it? Of course they can. They can make up their minds to tell things as they really are.

X. *Thou shalt not covet*. Covet means to want a

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thing very, very much, and be envious or jealous of someone else who has it.

Now I am sure that all of us want a nice house, enough money to get what we wish, and think it would be very fine if we had as much as some of our friends and neighbors have. It is not wrong to want all this.

But it is wrong to *covet* it. Covet means to long for what another has in such a way as to make us willing to do him some wrong in order to get it for ourselves.

Covetousness is the seed which brings forth the harvest of theft and cheating. A boy envies his playmate his marbles, and then plays in a dishonest way so as to get them for himself. He steals them just as much as if he had taken them out of the other's pockets.

Then another thing comes from covetousness, that is, unhappiness. For if we indulge ourselves in envy and complain that others have so much and we so little, we at last make ourselves miserable and unhappy.

It is right to want everything that is good and gives us comfort or pleasure, but it is wrong to want these things so much that we are willing to do wrong in order to get them.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Repeat the Fourth Commandment and explain it.
2. How should you spend Sunday? Why?
3. How should you *not* behave in Church?
4. How have you ever heard the Third Commandment broken?

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II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What are the last five Commandments?
2. What does *Murder* mean?
3. What feeling does Christ tell us leads to murder? (S. Matthew 5: 21, 22.)
4. Is it wrong to injure our bodies, and why?
5. How should we act towards others? (Commandment VII.)
6. What is *Stealing*?
7. Mention some different ways of stealing.
8. What does bearing false witness mean?
9. Why is lying a great sin?
10. Why is it wrong to *covet*?

CHAPTER XIII.

God's Children in Their Earthly Home

MEMORY WORK TO BE LEARNED AT HOME.

V. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

11. Q. *What is thy duty towards thy Neighbour?*

A. My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: To hurt nobody by word or deed; To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

EXPLANATION OF WORDS.

VI. *Honour* is to respect, obey, care for.

11. *Succour* is to support, and care for.

Civil Authority, the Laws of the City, County, State, or Country in which we live.

Submit to, is to yield to, or obey.

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Governors are any who are in power or authority over us.

Spiritual Pastors, the Clergy, etc.

Order myself lowly and reverently to all my betters, means to respect and be polite to those older or higher in position than myself.

Dealings are actions.

Malice is Spite or Grudge.

Picking is taking things of little value, but yet which do not belong to us.

Slandering, Gossip or unkind speaking of faults in others, or that we can do no good by telling of.

Soberness. Being moderate in everything, so that we keep from anything likely to prevent our being clear-headed, self-controlled, and able to avoid sin.

Chastity. Purity in every Word, Act, and Thought.

Do my duty in that state of life. Be contented and earnest in the position in life, God has put me in.

THE LESSON STORY.

The first four Commandments tell us about our Heavenly Father, and our duty to Him. The other six tell us that we are living here on the earth with others who, like ourselves, are God's children. Just as we should treat God with reverence and obedience, so we should treat each other also. We owe everyone some duty, because we could not live at all on earth unless there were others like ourselves here to keep us company. So everybody owes something to everybody else.

Now the first of all people on earth to us are our parents. They stand next to God, and we owe them rever-

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ence and obedience. Repeat the Fifth Commandment. The first word is "Honour." What does this mean?

A flower is beautiful, and because of this you admire or like it.

Your friend and playmate is good and generous, and so you like to be with him.

Some great man like George Washington or Abraham Lincoln was noble and strong and unselfish, and so you honour and respect him.

The Flag represents our country, and this is the reason why we lift our hats when it is raised upon the pole and floats out upon the breeze.

If you lived in England, you would honour the King; and if in Japan, you would honour the Mikado, as they call him.

But if we *honour* the Flag or the King then we must do those things which show our honour. A traitor is one who is false to his country. He does not obey her laws, and he works against her in many ways, and does everything he can to hurt her.

So you see that Honour means a great many things, and these things show how much we think of those we honour.

Now what does this Fifth Commandment mean?

If you will look on page 269 in the Prayer Book, about the middle of the page, you will see three words which will tell you: *Love; Honour; Succour.*

1. *Love.* Love means affection, a tender feeling for our parents which makes us put them before all other people. If we love them, we shall want to serve them, and do all we can to bring them happiness. We shall not treat them carelessly, but in every way we can, shall try to assist

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them. Love is always generous and faithful, and so a child shows his love by his unselfishness.

But remember that love will grow stronger if we keep on doing loving acts. The more truly we serve our father and our mother, the more we shall really love them.

2. *Honour*. When we were talking about *Honour* we found that we honoured the King because he is King: and admired or honoured the flower because it was beautiful; and Washington because he was a great and noble man who founded the Republic.

So we honour our father and our mother, first of all because they are our parents. If it had not been for them we should not have had any existence at all. We owe them our very life, and if we live forever and forever, they will still be our parents to whom we owe everything.

First, God is our Creator, but He created us by giving us a father and mother and so He made them our special creators, or parents.

Now if we honour our country we obey its laws. So we must obey our parents. Obedience is the most important lesson a child can learn.

Do you remember the story of how Jesus went back from Jerusalem to Nazareth when He was twelve years old? (S. Luke 2:42-52.)

He had been in the great city of Jerusalem a few days, and had seen its wonderful life and the beautiful Temple of God. But He turned and left all these and "went back with them to Nazareth like any other child; and there, like any other child He lived and grew and did the things He was told." He did not protest or find fault or complain; but bent to His task and worked at His trade, and was *subject*, obedient, to His parents. This was

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the reason why He waxed strong in spirit and found favor with God and man.

Obedience means that we put our will under the com-



JOURNEYING TO JERUSALEM. (*Mengleberg.*)

mand of our parents' wills. They tell us our duty. They direct what we are to do.

The secret of a happy home is that there should be no quarrelling, no strife or angry words. And the secret of obedience is that we try to do everything we can to make

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home happy and always ask how we can serve others rather than ourselves.

Succour. Nothing is more beautiful than that, when our parents are old and unable to work even for themselves, we should turn around and give them the same care which they gave us when young. *Succour* means to go to the help of anyone.

One of the finest things a child can ever do, is to be thoughtful and quick to serve his mother or father. This can be done in a thousand little ways, like running errands, helping about the house, saving them extra work whenever we can, giving up something of our own, like an hour's play to do something for them.

Some children are so selfish that they begrudge every such service. They try to escape it, and find fault and complain if they are asked to sacrifice the slightest pleasure. Such selfishness is very ugly to see, and a selfish child is very apt to grow up a selfish man.

Remember that we can make ourselves generous or selfish. If it is easy for us to be selfish, and we go on doing our own way, having our own pleasure, caring nothing for the convenience of others, keeping what we have for ourselves, and refusing to share with others, then we simply grow more and more selfish and small. The best thing we can do is to keep this Fifth Commandment just as God says we should. Then we shall find that all our days on earth will be filled with noble happiness, because we shall ever be making others about us happy.

Then this Fifth Commandment means more than reverence and duty towards our fathers and mothers.

Read on page 269 in the Prayer Book what is said about our duty towards our neighbour. I have told you what

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some of these words mean at the beginning of this chapter.

If we had only our own parents and home to think about, then we should not need to learn this. But we all of us live with a great many other people. And so we must remember that we owe them duties just as well as those in our own homes.

Just as every home or school has laws which we have to obey, so the village or city, the State and the great United States, all have officers and laws. These we must remember, and, when we grow older, learn what they are, and do what they command us. A patriot is a man who loves his country, and does everything for her honour.

Then there is the Church. The Bishops and Clergy of the Church are called our "*spiritual Pastors*," and we must show them respect just as we do our fathers and mothers.

Then there are those whom we call our "*bettters*." Who are these? Your teachers in school, and those who are older and more experienced and wiser than you, and those whom you work for, these are your *bettters*. You ought to show them reverence and courtesy.

You must remember that one of the most important things in any boy or girl is what we call courtesy or politeness. This means that we show by our outward actions the thoughtfulness and kindness of our hearts.

To get up and give your seat to a woman, or to some older person, to save them steps by helping them, getting things for them, to lift your hat when you meet them, to avoid rushing in ahead of them, to ask their pardon if you are obliged ever to interrupt them, to speak in a quiet and gentle voice in their presence instead of acting in a boisterous and rough fashion—all these things, and many others, show our courtesy or politeness.



THE GOOD SAMARITAN. (*Siemenroth.*)

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Good manners come really from a good heart, and every time we check our rudeness and act in a thoughtful and gentle way, it will really help to make our hearts nobler and better.

Angry words, angry tempers, trying to get the better of others, being unfair, cheating them or talking unkindly or falsely about them—all these things make our lives unhappy.

If everyone would just try to do what the Catechism tells us here, it would make our homes and the whole world far happier and better.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What does the Second Commandment forbid?
2. What is taught by the Fourth Commandment?
3. The Sixth?
4. The Eighth?
5. The Fifth?
6. The Ninth?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What is thy duty towards thy neighbour?
2. Why do we owe everybody about us some duty?
3. Whom does God tell us to honour first of all?
4. Do you know what *honour* means?
5. Do you honour the Flag? Why?
6. What does it mean to *love* our parents? To honour them?

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7. What does *obedience* mean?
8. What does the word *succour* mean?
9. How can a child succour his parents?
10. What is a selfish child?
11. What is a generous child?
12. Who are our neighbors?
13. Who are our *spiritual pastors*?
14. Who are our *bettters*?
15. What do you mean by saying that some boy has "*good manners*"?

DIVISION IV. OF CATECHISM.

The Lord's Prayer, the Worship of the Church.

The Choir of the Church.—The Fourth Part of the Catechism contains the Lord's Prayer, and tells us what this Prayer and all prayers, mean. We come to Church not only to learn what our duty is, and be taught God's truth, but to bow in prayer and lift our voices in worship. Now you know that every Church service is conducted by the clergy. Sometimes one clergyman alone, sometimes he is assisted by other clergymen or by a choir. The place from which most services are led is the Chancel. Here are the seats, or stalls, for the clergy and choristers and the Lectern on which the Bible lies. If you look at the Cross, and at the diagram of the Church, you will see that this part of the Church beyond or above the Transepts can be divided into two parts: one the *Choir*, the other and best of all, the *Sanctuary*.

This first part, the Choir, is the Fourth Division of the Church, and corresponds to the Fourth Division of the Catechism, which teaches us how to worship our Heavenly Father.

You must remember that worship means doing such actions, speaking such words, offering such things as show our honor or reverence and love for God.

I. *Words of Worship.* The first of these are our Prayers. They are words which we speak to God, to tell Him our needs or to thank Him for His goodness and mercy. There are many prayers which we can offer in our own words, no matter how simple they are. A little child can pray as well as an older person can. God hears and understands us no matter how childlike and ignorant and



THE CHOIR, S. PAUL'S CATHEDRAL, LONDON.

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simple our words may be. But the Church gives us many other prayers, which we use in the public worship of God. These are prayers which everybody can use. The book that contains them is called the *Book of Common Prayer*. This the minister uses in the Choir, and everybody ought to have a Prayer Book of his own. When we are in Church we should follow the service with the Prayer Book in our hands.

The second kind of words is Hymns. If you will open your Prayer Book you will see in *Morning Prayer*, on pages 6 to 11, several of these that look like Psalms. They are the canticles or little hymns which are sung in Morning Prayer.

1. The *Venite*, which comes at the beginning of service.

2. The *Te Deum* and *Benedicite*, one of which is sung after the First Lesson, is read.

3. The *Benedictus* and *Jubilate*, one of which is sung after the Second Lesson.

Then, at *Evening Prayer*, pages 22 to 25:

1. The *Magnificat* and *Cantate Domino*, and *Bonum Est*, one of which is sung after the First Lesson.

2. The *Nunc Dimittis*, the *Deus Miseratur*, and *Benedic Anima Mea*, one of which is sung after the Second Lesson.

The *Hymnal* is a book that contains other hymns like "*The Church's One Foundation*," or "*There's a Friend for Little Children*," which we all know. In these hymns we praise and worship God.

II. *Actions of Worship*. It means a great deal that we shall make our actions reverent as well as our words.

1. We should always kneel when we pray. See this

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picture of our Blessed Lord. Unless we are physically unable to do so, we should always kneel during the Prayers in Service, instead of leaning our heads on the seat in front of us. When we kneel, let it be always upright on our knees.

2. When we say the Creed, we should always bow our head at the Name of Jesus. Our behavior in Church should be very careful, because every action tells something of how we feel. By always acting reverently we learn to worship God with our bodies as well as with our lips and hearts.

III. Then Worship also means offering something to God. When the *Wise Men* came to worship Jesus, they offered Gold and Frankincense and Myrrh. When the poor *Widow* came to the Temple, she offered her two mites, and Jesus praised her loving gift. So we must remember that according to our power, we ought not only to pray and praise, but also give something as an offering to God's Glory and for God's Church.

CHAPTER XIV.

The Prayer Our Saviour Taught Us

A.—*Prayer to our Father. What is It?*

MEMORY WORK TO BE LEARNED AT HOME.

12. Catechist. *My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear; therefore, if thou canst say the Lord's Prayer.*

A. Our Father, who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

EXPLANATION OF WORDS.

12. *Diligent*, earnest, persistent, and constant.

Trespasses, Sins and wrong-doings.

THE LESSON STORY.

Do you remember how one day our Blessed Lord was with His disciples, and they asked Him to teach them how to pray? They were all together somewhere by themselves, and the disciples had been watching Jesus. He seemed to be speaking to Someone, and to be thinking very quietly, perhaps with His eyes closed and hands clasped. They knew that He was praying, and asked Him

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to teach them also how to do as He did. And He gave them this short prayer. (S. Luke 11: 1-4.)

Now what do you think our Blessed Lord said in His prayers to God His Father? I think it would all depend on the way He thought of God and how He felt towards Him. And we know how He thought of God, for He called Him Father, and He always spoke as if He loved His great Father, and was ever trying to do His will.

This means that He knew God was good and true and loving, just like a real father must always be to his children. And so He knew that God's will, and all that God wanted Him to do, must be a loving will, and best for His Son Jesus.

I. Now before we think about this great Prayer, I want to tell you why we ought to pray.

In the Prayer Book, at the bottom of page 269, you will find these words. You must learn them by memory, of course:

"My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer."

You know that you cannot grow up and do all the work you ought to without learning many things. But you cannot learn without some teacher. Then you cannot get along without someone to help you.

Many of our lessons are hard to study, and even after we have learned them, we often forget them. And so everybody has to have help sometimes. We could not get along without friends to talk with, to advise us when we

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make mistakes, to help us when we need help for some hard and difficult task.

Children cannot get along without playmates, any more than without parents and teachers. Grown-up people, no matter how strong they are, have to talk with each other about things. So all our life long we must help others and be helped by others. No one can live all alone.

Now this is the reason why we need God's help. He gives us commandments, and these we must keep. We must believe Him and worship Him, we must keep the Holy Day, and go to His Church; and then besides, we must do all we can to make the world about us better.

God wants the whole world to love Him, and there is not a place anywhere, not a child or any man or woman in all the world that God does not love and remember. So you see, we cannot live all alone and selfishly by ourselves. We must do everything we can to make the earth itself a happy place.

What is this help which God gives us? The Catechism calls it *grace*. Grace is help or favor, something that we need to enable us to do anything. Suppose you were sick: the doctor would bring you the grace of health. So if you were doing hard work, and were helped by a friend; or learning difficult lessons, and were helped by your teacher. There are many, many ways in which we find ourselves needing the help or grace of God.

In those old Psalms which we read in Church we hear of how God helped men. Psalm 23, "*The Lord is my Shepherd,*" is very beautiful. So is Psalm 27, "*The Lord is my light and my salvation.*"

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But we cannot do this by ourselves all alone without help. So we must pray to God.

But what is Prayer?

If you had been beside Jesus when He was praying, you would have heard Him speaking to God, asking God to



JESUS PRAYING IN GETHSEMANE. (*Hofmann.*)

guide Him, talking with God about His work, and then you would have seen how quiet He became sometimes, just as if He were thinking of someone, someone very near and dear to Him. Then you would have seen how He came back to His disciples and began His work again. He seemed to be stronger, as if He had been helped by someone. Do you wonder that they asked Him to teach them how to pray to God when they saw how God helped Him in His work?

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Jesus used to pray very often, because He was always doing God's work. Sometimes He prayed all the night long. He prayed before He did any great work of mercy, like healing the sick or raising Lazarus from the grave, and in the Garden of Gethsemane before His betrayal, and then on the Cross He prayed to God.

Do you know the Lord's Prayer? It is called so because He taught it to His disciples. It is very simple. There is not a word in it that a child cannot understand, and yet it is the Prayer which everybody loves to use. Now there are two parts in it:

(1) One in which we bless or hallow the Name of our Father. We begin with the words "Our Father," just as Jesus did. In the eleventh chapter of S. Matthew's Gospel and the twenty-fifth verse, He began His Prayer so. The very word *Father* shows how near God was, how perfectly He trusted, and talked with, God. So He teaches us to do the same. It is just like our speaking to our earthly father or mother whom we trust. I told you in one of our lesson stories that when we love our parents we honor them, and how we should feel if anyone else insulted or hurt them. So we honor God. We bless Him. We want all the world to honor and love Him. We pray that His *Kingdom may come*.

But where is *His Kingdom*? Partly here on earth where we now live: and partly in the heaven above, all those great worlds which fill the sky, and those wonderful places where the angels of God dwell, and where we ourselves are going when we die. Learn these verses from Hymn 408, during the week:

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Jerusalem, the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice opprest.
I know not, oh, I know not,
What joys await us there!
What radiancy of glory!
What bliss beyond compare!

O sweet and blessèd country,
The home of God's elect!
O sweet and blessèd country,
That eager hearts expect!
Jesu, in mercy bring us
To that dear land of rest!
Who art, with God the Father,
And Spirit, ever blest.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What is your duty to God? Explain each point.
2. What is your duty to your neighbor?
3. Who is your neighbor?
4. In what ways have your bad habits led you to break your duty to your neighbor?
5. Is it a sin, or unimportant?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. Can you tell me the story about how Jesus taught His disciples the Lord's Prayer?
2. Why do you think Jesus prayed to His Father?
3. Why do we need God's *grace* or help?
4. Do you need help in school, and why?

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5. In Psalm 23, what name is given to God? In Psalm 27, what?
6. What picture do you find in this Lesson Story?
7. Can you tell me how many sentences there in the Lord's Prayer? *Count them.*
8. Why do we call God a *King*?
9. Can you tell me what two places of God's Kingdom are mentioned in the Lord's Prayer?

CHAPTER XV.

The Prayer Our Saviour Taught Us

B.—*Our Father's Love and Care.*

MEMORY WORK TO BE LEARNED AT HOME.

13. Q. *What desirest thou of God in this Prayer?*

A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, and serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

EXPLANATION OF WORDS.

13. *What desirest thou*, what do you wish or want.

Spiritual Enemy, Satan or the devil.

Amen, Hebrew word for "So be it," "Let it to be so," that is, Let it be answered.

THE LESSON STORY.

How many Commandments are there? Can you tell me how many of them speak of our duty towards God? Which are these?

What do all the others teach us?

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1. Now read over the Lord's Prayer and you will see that there are six things which we mention. Three of these refer to the glory of God Himself, and three of them are prayers for ourselves. It is very right that we should first think of God's glory, because when we truly think of God, it makes us think properly of ourselves. If we thought of God carelessly and did not feel any responsibility towards Him, we should soon find that we cared very little for others about us.

Then, too, you must remember that it is a great thing to have a great and glorious Father in heaven. For if we are His children, and really believe it, then our own hearts feel that it is a noble thing to live as children of such a God.

2. You can understand how when Jesus thought of the glory of God, it must have made even the earth about Him, every little flower more beautiful, and, above all, every man and woman and child seem more worthy of His love. There is a wonderful verse in the Epistle to the Hebrews, which I want you to learn (12:2), which tells us how Jesus bore all the shame and sorrow men put upon Him, and even death, because these were as nothing compared with the glory and joy of God.

Then one day, He was telling people how carefully and lovingly they should treat little children. He said they should always remember that up in heaven, the guardian angels of little children look on the Face of God. Who can hurt a little child if he stops to think that he is so dear to God, that even there, in the heavenly glory, God gives to some blessed angel the special oversight of that child?

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A GUARDIAN ANGEL.

God, that madest earth and heaven,
Darkness and light;
Who the day for toil hast given,
For rest the night:
May Thine angel-guards defend us,
Slumber sweet Thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.

Now we come to the second part of the Prayer—

First, we say our prayer *for daily bread*. This means very much more than asking God to send us each morning a loaf of bread for the day. God's way of giving us bread is by letting us work for it. Everything comes from God. No flower or grass, no fruit or grain could grow unless by His power. And just as He made the grass to grow as grass should grow, and animals to live as animals should live, so He made us to do as we should do. It is necessary for us to work just as it is for animals to work. But sometimes trouble comes, and people are very sick, and many things happen to make it very hard for us to live. Then God helps us through the kindness of others. We pray for our daily bread, for we know that the power to work, and every other blessing, comes from Him who watches over us.

You are a little child, and every morning you say to your mother, "Mother, please teach me to do my work to-day, and give me your care." Now this would mean more than simple bread. It would mean watching over, pro-

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viding you with clothes, sending you to school, teaching you to work about the house, to sew and cook, or to enable you to learn some trade. All these things are necessary to your daily life.

So our *daily bread* from God means whatever is necessary for soul and mind as well as for our body.

Here is a picture of Jesus preaching on the side of the mountain. He told the people they must ever remember



that the Heavenly Father cared for them, but that they must be faithful in doing His will. God's grace and help are always necessary, as I told you in the last chapter.

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I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What Prayer did our Saviour teach His followers?
2. What means did He provide to make us members of God?
3. What Laws are given us to obey?
4. What is the First Division of the Catechism? The Second? The Third?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. How many separate sentences are there in the Lord's Prayer?
2. What does the first sentence mention?
3. The second sentence?
4. The third sentence?
5. Who do God's will in heaven?
6. Why did Jesus say men must always treat little children with care and love?

(Find this in the Lesson Story and in the eighteenth chapter of the Gospel of S. Matthew.

7. Can you repeat Hymn 19?
8. Where does "our daily bread" come from?
9. Can you tell me how God provides it for us?

CHAPTER XVI.

The Prayer Our Saviour Taught Us

C.—*Our Father's Forgiveness and Deliverance.*

MEMORY WORK TO BE LEARNED AT HOME.

Private Morning Prayers for Daily Use at Home.

Kneel down at your bedside and say :

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Our Father, Who art in heaven," etc.

"O Lord, our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day ; Defend us in the same with Thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight, through Jesus Christ our Lord. Amen."

"My Father, for another night
Of quiet sleep and rest,
For all the joy of morning light
Thy Holy Name be blest.

"Whate'er I do, things great or small,
Whate'er I speak or frame,
Thy glory may I seek in all,
Do all in Jesus' Name.

"My Father, for His sake, I pray
Thy child accept and bless ;
And lead me by Thy grace to-day
In paths of righteousness."
—(Hymn 640, Hymnal.)

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Private Evening Prayers for Daily Use at Home.

Kneel down at your bedside and say:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Our Father, Who art in heaven," etc.

"O Lord God, of Thy fatherly goodness and mercy, pardon all our offences, which in thought, word, or deed, we have this day committed against Thy Divine Majesty. And now, Lord, since the night is upon us and we are to take our rest, we pray Thee lighten our eyes that we sleep not in death. Let not our beds prove our graves, and so by the power of Thy mercy protect us, that we may wake to bless Thy great and glorious Name, and study to serve Thee all the days of our lives. We ask it for Jesus Christ's sake. Amen."

"Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of Truth."

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take.

"Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears."
—(Hymn 645, Hymnal.)

"Forgive me, Lord, for Thy Dear Son,
The ills that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be."
—(Hymn 18, Hymnal.)

(It would be well if the child can get the teacher to supply these Prayers on separate cards for convenient use, morning and

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evening. They are securable in this form, through the Commission.)

THE LESSON STORY.

We have been thinking about how God gives us our "daily bread." He has made the world so that it brings forth grain and corn and all those things which we use for food. Of course we must work ourselves. But all we do would amount to nothing if He did not make these harvests to grow by His rain and wind and sun. So it is He who creates all things. He clothes the earth with beauty, and gives life and breath to all things.

It is very necessary first, for us to have food, because otherwise we should die. Life is the first thing we need, just as it is the first thing a rose-bush, or tree, or animal, needs.

Then everything else comes. The moment we live, we begin to live with other people. One little boy all alone, without any other children at all—how lonely he would be! Or a man living all by himself on a deserted island in the sea—how terrible that would be!

So we must have others to see and talk with, to enjoy what we have, and so that we can be happy with them.

But if we live with each other we cannot be happy unless we strive always to help and serve one another. If ever we fail to do so, if we are selfish, or if we do each other any wrong, then we must be forgiving.

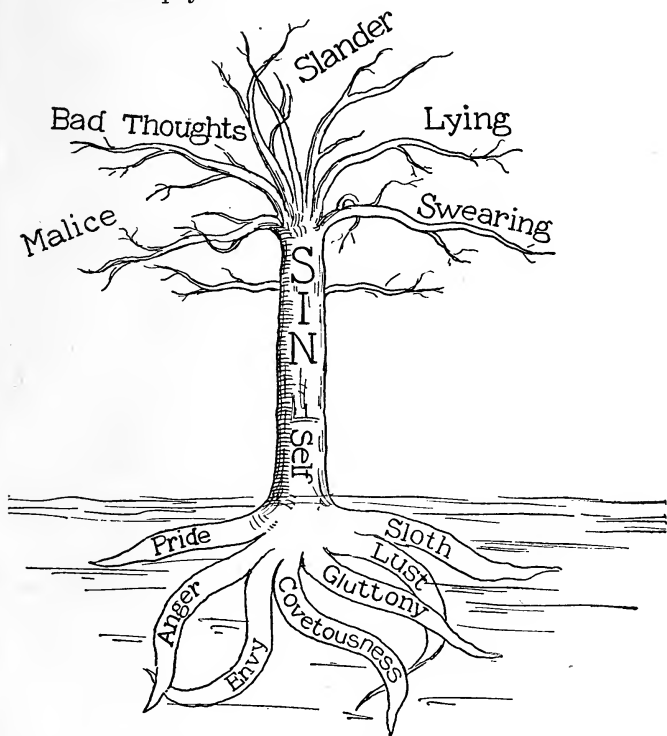
This is the reason why we ask God to forgive us also.

Forgive us our trespasses, as we forgive those who trespass against us.

Trespass means to do things we should not. For instance, if we are forbidden to go into someone's garden, and we pay no attention but go, we commit a *trespass*.

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S. Luke uses the word *sins* instead of trespasses, and S. Matthew, the word *debts*. You see a sin is doing what is forbidden, and a *debt* is something which we owe others to whom perhaps we have no right to owe it, or which we may not be able to pay.



THE TREE OF SIN

From Scadding's "Direct Answers."

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But can God forgive us if we are not willing to forgive others? Perhaps someone has injured us, and we hold it against them. We refuse to forgive. We dislike them, and will have nothing to do with them.

We may say, "I will forgive them if you want, but I shall never speak to them again."

This is not real forgiveness. Forgiveness is to forgive not in words only, but to hold no grudge in our hearts.

If God were to say to us, "I will forgive, but just keep out of my sight," that would not be forgiveness at all. We should at once know that our heavenly Father had not truly forgiven us. We should fear to go to Him, and could not trust in His goodness.

So it is with ourselves, and we pray that God will forgive us as we forgive others. That means that just as we want forgiveness for ourselves and as others want real forgiveness from us, so we ask that God will Himself forgive.

Lead us not into temptation, but deliver us from evil.

We know that our Saviour was tempted in the wilderness. For forty days He was there alone. Often Satan tried to tempt Him to be false to God. There is a picture which reminds you how the Devil appealed to Him.

But why was our Lord tempted? Because He was our Brother, like us, and He wanted to make us realize how He can understand our temptations. So He became like us, His earthly brethren.

Then do you not know that we are always made strong by struggle and effort?

If you were in school you would not ask your teacher never to set a hard lesson for you, to take out all the difficult problems and give you only the easy ones. But you

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would ask her to remember your ignorance and give you questions and problems that were just suited to your needs.

God knows our weakness, and if we truly trust in Him,



THE TEMPTATION OF OUR LORD. (*Hofmann.*)

we shall find that everything He sends us is best for us. He means that we shall learn many a hard lesson, do many a hard piece of work, and always remember that we are, by His grace, stronger than the Devil. Then we must not forget that when we are tempted Christ is very near us.

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He will help us at once if we turn to Him. There is the story of how S. Peter denied his Saviour. It is told in S. Luke's Gospel (22: 31) how all this happened. And Jesus



COME UNTO ME. (*Hofmann.*)

said to S. Peter, "Simon, Simon, behold Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted (that is when thou hast been through this terrible experience), strengthen thy brethren."

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Never after this did S. Peter feel that Christ could forget him. But Christ never forgets us any more than He did S. Peter. We are to be made strong by our enduring faithfully those temptations which come.

The Lord's Prayer is, you see, the pattern of what our prayers should be. Every time we say it, we are repeating words which were said by Jesus Himself. The more we use it, the better we shall understand it. It has been said by every Christian since our Lord taught it to His disciples. And as you hear it said in the Service of the Church, you should join in it with the others.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Name some of the things we ask in the Lord's Prayer.
2. What special things did Jesus Christ, our Lord, do for us?
3. What three promises did you make for Him at your Baptism?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. How many sentences are there in the Lord's Prayer in the Catechism?
2. What does the first sentence mean?
3. What does the second? The third?
4. Look and see if we ask anything for ourselves in these sentences.
5. Who are those that do God's will in Heaven?
6. Find out who are mentioned in the Prayer on page 214 of the Prayer Book.

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7. What does Jesus teach us in the fifth sentence?
8. How should we forgive those who injure us?
9. What do we pray for in the sixth sentence?
10. Do you remember the story of how our Lord warned S. Peter?
11. Do you think S. Peter was made stronger by this temptation?

CHAPTER XVII.

Going to Church

MEMORY WORK TO BE LEARNED AT HOME.

Hymn 30: "To Thy temple I repair" (Hymnal).

LESSON TALK.

You know that we have learned a great many things in these Lesson Stories.

1. God is our Father.
2. He created the heavens and the earth, and made us in His own image.
3. He loves everyone, because everybody is His child.
4. His holy angels serve and worship Him in Heaven.
5. He sent His Blessed Son Jesus Christ to tell us all about Him.

6. Jesus prayed to the Heavenly Father, and told us we should also do the same.

7. But the Church is God's earthly House, and here He wants all His children to gather for His worship.

8. So the Church is different from other houses, because in it we make things beautiful and fit for God's worship.

9. That is the reason why we have such different windows, and why the Church is so different itself; and why the ministers and singers wear such different garments.

Now I am going to ask a question and make an answer for it. It is not very long, and you can easily learn to repeat it.

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Question.—Why ought you to go to church?

Answer.—1. Because God is my Heavenly Father, who made me and all the world, I ought to honor Him in His Holy Church.

2. Because if men honor and love God, they will do His will.

3. Because other people are also God's children and I ought to come with them, and not worship God only by myself.

But are you not too young to go to Church?

Do you not think it is enough to go to Sunday School?

Now I think you ought to go to church as well. It would be a strange world, and a strange home, without children. God's Church is the Home of God's children, and the children belong there just as much as in their earthly homes. It is not always possible for you to stay to the end of a long service, and the minister will tell you when you may go out.

In some churches they have very beautiful services for children, and nothing can be more pleasing to our Heavenly Father than such worship from His younger children.

You know that Chorister boys are often quite young when they enter the Choir. Yet they take part in the worship of the Church just as truly as the Clergy, and sing the music, not only in Morning and Evening Prayer, but also in the great service of the Blessed Sacrament. For many, many hundreds of years young boys have sung in the Choirs of the Church, just as they used to sing in the Choirs of the old Jewish Temple, so we may be sure that children's worship is very pleasing to God.

All through the Holy Land in villages like Nazareth, where Jesus lived, there were Synagogues, or Houses of

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Worship. And it is quite possible that Jesus Himself, when a boy, learned to sing the beautiful old hymns which we call Psalms, very much as we sometimes hear them sung in our own Church service.

When you go into church you see the Choir standing part on one side, and part on the other side, of the chancel. That is the way the Temple Choristers stood when they sung, and they used to answer each other sometimes. You know how the Minister reads one verse in the Psalms and the Choir and Congregation read the other, and in the Prayers, how all respond *Amen*. Well, this reminds you of the way our Lord Jesus was taught to take part in the worship in Nazareth.

But how should we behave in Church? Let me give you some very simple rules.

1. When you enter church, first kneel and ask God's blessing. Say some such words as these:

In the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.

PRAYER.

Grant, O Heavenly Father, that as Thy Son Jesus Christ worshipped Thee in Thy Holy Temple, so I may, with all Thy children, offer loving worship before Thy Throne on earth; through the same Jesus Christ our Lord. Amen.

You should treat everything in the Church very carefully. Do not break the covers of the Prayer Books or Hymnals, nor write in them. Try to take part in the service, because this is your share in the worship of God. Never forget that the Altar is God's special earthly Throne, and that you should treat it reverently. Bow your head at

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the Name of Jesus always when you say or hear it. Behave very reverently, and whenever you move about from one part of the church to another, do it quietly.

Do not look about you, nor talk with others. If you are with some little child who is restless, you can tell him in a *very low* voice what different things in the Church mean, and try to make him feel that God's House is a beautiful place for His children, and that everything is used in some way for God's worship.

While you are quietly waiting for the service to begin, you can read the verses of hymns that you specially like, or open the Prayer Book and read some Gospel story, or one of the beautiful Psalms which children used to sing in the Temple, and in the Synagogue at Nazareth, when our Lord was a little boy.

I will give you some hymns which you can read in this way:

Christmas:—58, "O little town of Bethlehem."

Epiphany:—65, "As with gladness men of old."

Palm Sunday:—90, "All glory, laud and honor."

Holy Week:—544, "There is a green hill far away."

Easter:—110, "Come, ye faithful."

Ascension:—545, "Golden harps are sounding."

Whitsunday:—375, "Our blest Redeemer."

Trinity:—383, "Holy, Holy, Holy!" 553, "There's a Friend for little children."

Gospel for Holy Baptism:—Prayer Book, page 246.

Gospel for First Epiphany:—Prayer Book, page 72.

Gospel for Christmas:—Prayer Book, page 61.

Gospel for Holy Innocents:—Prayer Book, page 65.

Psalms 23:—Page 353.

Psalms 19:—Page 348.

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Psalm 121:—Page 485.

Psalm 145:—Page 503.

Psalm 148:—Page 506.

How should we behave in Church?

I will tell you. We should remember that because it is God's House our first thought should be to honor Him. Out-doors you may play and do many things you would not do in Church. We should be quiet and reverent. Over in England in the House of Parliament there is a room where on one side stands the throne on which the King sits. He only is allowed to sit there. When people enter this room, and pass the throne, they always bow the head to show honor to the King. Here in our country you know that we all rise when we salute the Flag, or sing "My country, 'tis of thee," because in this way we show honor to our country.

So in church we kneel when we enter, and when we pass the altar, we do it reverently, bowing the head, to show honor to God, for the Altar is God's earthly Throne.

If you read the Third Commandment, you learn that you should never speak carelessly and irreverently of God. We should honor His Holy Name, because His Name represents Him, just as your name represents you. You know how you would think of some boy or girl who spoke rudely of your mother. This is what we call reverence or respect, and just as no brave or noble boy would treat his mother rudely, so he would not treat God rudely or speak His Name carelessly.

What good does this do us?

It makes us thoughtful and courteous. Our outward actions are very important. They generally show what sort of people we are in our hearts. So one of the things we

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learn from such reverence is good manners. Good manners show good feelings, and people who are *really good and kind* always show it in their actions.

God knows what is good for us and He gives us His Church and the Bible, Holy Days and Holy Places, to teach us to remember Him, and to act in a proper and noble way as His children should.

You can always tell the difference between one who is reverent and careful in worship, and one who has no reverence. But remember that it is very important that you should be able to find your places in the Prayer Book, so that when you attend church you will know how to follow the service.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Be prepared to repeat the entire Catechism, with your Class, as a practice drill, so far as you have learned it.

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. Why ought we to go to Church?
2. Why is the Church so different from other houses?
3. Why is it so large and holds so many people?
4. Who ought to go to Church, and who do go of the people you know?
5. Do they all go? All your own family?
6. Are you not too young to go?
7. Are you any younger than the choir-boys?
8. When you first enter Church, what should you do?
9. Can you repeat the prayers given you in this Lesson Story?

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10. How should you handle and treat things used in God's worship?
11. Do you remember what people do in the Throne Room in England?

The Sacraments, the Means of Grace Provided in God's Church

The Altar.—The last part of the Catechism tells us about the Sacraments. But I want you to think about the way you entered the Church first. There, at the door, you know the Baptismal Font is often placed, because in Baptism you are born into the Family of God. Now up at the other end, opposite the door, is the Sanctuary, and the *Altar*. So the Church begins with the Sacrament of Holy Baptism, and ends at the Altar with the Sacrament of the Holy Eucharist or the Lord's Supper.

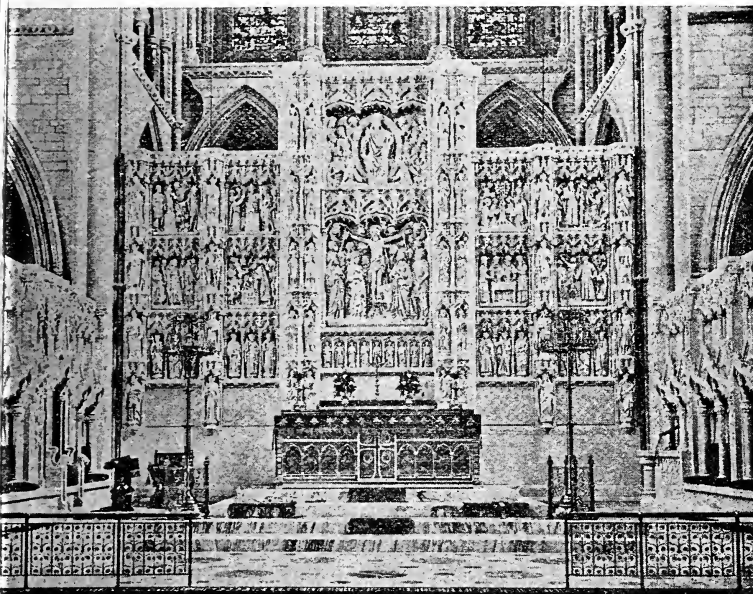
If we were passing through the Church, as if on a little journey, we should at the *Door* learn how God makes us His Children. Then as we went up the *Nave*, we should learn the Creed, or the Truth God wants us to know and understand. Then we come to where the arms of the Cross, or the *Transepts* reach out on each side, and there we should learn what God wants us to do; the duties we owe Him, and the duties we owe to our parents and friends and all men. We learn how we should love and serve each other, and put into practice all those things which Christians ought to do in this world.

Then we come up into the *Choir*. Here, all about us are the Prayer Desks, and Stalls for those who lead in the Worship of the Church. We learn how to pray and sing and offer worship before God.

But now, last of all, we come to the *Altar*, standing high up in the *Sanctuary*, so that everybody in Church can

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see it, with its Cross, and beautiful Vestments, and sometimes with its two Candlesticks, one at either side, to tell us of our Saviour, who was both God and Man, and who gave Himself on the Cross for us. His life was the greatest



THE ALTAR, TRURO CATHEDRAL.

gift He could give us, because He came to be the Life of the world. So He gives us the Sacrament of His Body and His Blood, and whenever we celebrate this Sacrament and receive it with faithful, loving hearts, we receive His

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Life to strengthen us and help us. In every Sacrament of the Altar, He comes to us, is with us. We cannot see Him with our bodily eyes. But we know that He is really with us.

When our Blessed Lord gave His disciples this Service of the Holy Eucharist on the night of Maundy Thursday, He told them that as often as they should celebrate it, they would show forth His Death and receive His grace. So they used to celebrate the Holy Communion every Lord's Day or Sunday.

1. Now I want you to know that everything in the Church comes to us from the *Altar*. That is God's Throne on earth. Whenever we see the Holy Communion celebrated, and the Bread and the Wine are consecrated to be the Body and the Blood of Christ, then we must remember that this Sacrament is the sign of Christ's Presence.

The *Altar* is the place where Jesus Christ comes to us. Everything in the Church leads us to the Altar. The Altar makes the whole Church a holy place. The Altar is the outward and visible sign of God's glory.

If it had not been for God's love towards us, Christ would not have come to earth. So the Altar, with its Cross and the Blessed Sacrament, tells us always of God's love. This is the reason why we must always treat it with greatest reverence.

2. There is a railing in front of the Altar, called the *Communion Rail*. Here the people kneel when they receive the Blessed Sacrament.

3. Sometimes you will see young boys vested like Choristers inside this Rail. They are called *Serviers* or celebrates the Lord's Supper. It is a very high honor to be

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Acolytes. Their duties are to assist the Priest when he allowed to do this.

4. There are other duties to be done in connection with the Altar, such as arranging flowers, cleaning the Vases and the Altar Silver, making the Altar Linen, or taking care of it and the Altar Vestments. These things can be done by women and girls. But such work is very sacred work, and care should be taken never to talk loudly or thoughtlessly when we are doing such work, and especially when we are at work in the Sanctuary itself.

At one side of the Altar there is a shelf or a table, called the *Credence*, where the Alms Basin, and other things connected with the Altar Service are placed, which do not belong on the Altar itself.

The silver Wine Cups used on the Altar are called *Chalices*; the little silver plate for holding the Bread is called a *Paten*.



CHALICE AND PATEN.

The Sacrament of Holy Baptism

MEMORY WORK TO BE LEARNED AT HOME.

14. Q. *How many Sacraments hath Christ ordained in His Church?*

A. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

15. Q. *What meanest thou by this word Sacrament?*

A. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

16. Q. *How many parts are there in a Sacrament?*

A. Two; the outward visible sign, and the inward spiritual grace.

17. Q. *What is the outward visible sign or form in Baptism?*

A. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

18. Q. *What is the inward and spiritual grace?*

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

19. Q. *What is required of persons to be baptized?*

A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

2. Q. *Why then are Infants baptized, when by reason of their tender age they cannot perform them?*

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A. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

EXPLANATION OF WORDS.

14. *Ordained*, Appointed, ordered.

15. *Visible*, Seen with the eyes.

Pledge, A Promise.

16. *Parts*, Sides, or Divisions.

18. *Children of wrath*, That is of God's anger or displeasure. (See Chapter IV.)

19. *Repentance* includes (a) Sorrow for the sin done, (b) Confession to God, (c) Confession to the one injured, (d) Restitution, restoring or setting right the injury done, (e) Amendment of life, or not doing the sin again.

Steadfastly, Firmly.

Two things promised are Repentance and Faith.

20. *Tender age*, Youthfulness. The meaning of Question and Answer is:—Why are Infants Baptized, when, on account of their youthfulness, they cannot perform the promises made, to have Repentance and Faith? Because, by their Godparents, they promise to have both Repentance and Faith; which promise, the children, when they reach the age of knowledge, are bound to fulfil, and have then the proper Repentance and Faith.

THE LESSON STORY.

If you were going along the street some day and met a friend who had always been very pleasant to you, what would you expect him to do?

Stop and speak and shake hands with you?

But suppose instead that he looked at you without

The Church Catechism Illustrated and Explained.

speaking and refused to shake hands, what would you think?

You would at once suppose that he no longer liked you, and why? Because he did not use the outward sign of friendship. What might you call the handshake or the smile?

“The outward and visible sign of an inward” friendliness.

Now you see that even in our every-day life in a great many things we have two parts—the outward, that we can see and touch, and the inward, that we cannot see. This inward is what we may call the spiritual part of the outward sign.

But why must this be so? Because we cannot always know what people are thinking or feeling except they show it in some outward way.

You carry flowers to some sick child, and the flowers tell that you are thinking of her. You write a letter to your mother and the letter tells your love. So everywhere we find signs and symbols.

Now when our Blessed Lord came to earth He showed us in outward ways how God was ever thinking about us. He acted out His inward love, and so we now understand how much it means that God is our Father.

On page 279 of the Prayer Book you will find some questions about “outward and visible sign.” The Church has two kinds of these, and she calls them her *Sacraments*. One of them is Holy Baptism, and the other the Lord’s Supper. These were given us by our Lord Jesus, and He commands us to use them always in His Church. The first is used when we enter His Church and the second is to

The Church Catechism Illustrated and Explained.

be used all our lives as a way by which we are helped to love and serve God faithfully as His children.

Each of these Sacraments has two parts, "the outward and visible sign, and the inward and spiritual grace." We are now going to think of Holy Baptism. You remember how I told you that just as every child is born into the earthly family, so it is born into the heavenly Family. Holy Baptism is the Sacrament of Birth, and I want you to follow and watch how the little child is baptized and brought into God's Family.

God gives the little child to his earthly parents to be brought up for Him. And so when the child is but a few weeks old they carry it to the Church. With them perhaps will go those who are to act as God-parents or Sponsors. They are called so because they are to take the vows of Baptism in the name of the child. Sometimes the parents themselves take these vows, and they ought always to do so, even when there are other God-parents, because someone must see that the little child is taught what it means to be a member of God's family.

A little boy has two God-fathers and one God-mother; and a little girl has two God-mothers and one God-father. When all is ready the Minister begins the Service, as you will find it in the Prayer Book on page 244. He tells us what it means to be baptized, and reads the beautiful story of Christ and the children out of S. Mark's Gospel. Then he warns the God-parents that if God promises to do all this for the child, then they in behalf of the child must do their part.

You must remember that God always makes us do something for ourselves, and this it is that will make us strong and noble.

The Church Catechism Illustrated and Explained.

So the minister asks them if they will make these promises in the child's *name*. It is as if the child himself promised to do this. Then the Minister takes the child in his arms and pronounces his name, and pours water on his head "in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." This is the reason why our



THE BAPTISM OF JESUS. (*Dorè.*)

names are called Christian, because it is the name by which God welcomes us into Christ's Family.

We cannot of course see God with our earthly eyes, but we can hear His Name, we can see His Minister, we can see and feel the water as it is used in His Name and by

The Church Catechism Illustrated and Explained.

His command, and these outward things represent Him just as your mother's kiss represents her love and care.

Many hundreds of years ago if we had been beside the river Jordan when Jesus was baptized by S. John the Baptist, we should have seen dropping down out of the blue sky, a white dove, which slowly circled round and round until it rested for a moment on the head of Christ, and heard a Voice from out the sky, from Someone we could not see, "This is My beloved Son, in whom I am well pleased."

Now what S. John the Baptist did then was only the outward and visible part which the Minister does to-day; and the dove represents that which God does now whenever a child is christened or baptized. We cannot see any dove, but we know that God lets His blessing rest upon the little one, as He calls it by its new name.

This new name means a new life. It is as if God had, in the presence of angels and men, declared that this little, helpless, ignorant child, was His own, and that from this time onward it was living under His ever watchful care. Do you not see how very much it means that the world should know that God is a tender and loving God? So everywhere that the Gospel of Christ goes through all the world, there every child is declared to belong to God, and is welcomed into all the hope and blessing of God's love and given the new life or new Birth, called "Regeneration."

But you say, "How could I, when a little child, understand all this?" Here is a question in the Catechism, p. 271:

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their

The Church Catechism Illustrated and Explained.

Sureties; which promise, when they come to age, themselves are bound to perform.

It is very true you could not yourself promise, and you could not help yourself. But remember that we cannot live without having duties, as I told you before. When you were born into your own father's family, you could not help it, but as soon as you were old enough, you found you were obliged to act as his child. So with all your play-mates in their homes; and so with a prince who is born the son of a king:

Now God created you to be His child, and when you were born, God claimed you, in Holy Baptism, to show that you were His, and you thus owe Him duties just as you owe your earthly parents because you are their child.

Our Sponsors and Sureties, as the Catechism calls them in this answer, spoke for you. It was as if you yourself, a little child, acknowledged God as your Father, and that you would serve and obey Him all the days of your life.

There is a very beautiful hymn, No. 207, which you should learn. It is sung sometimes at the Baptism of children:

1 Saviour, Who Thy flock art feeding,
With the shepherd's kindest care,
All the feeble gently leading,
While the lambs Thy bosom share;

2 Now, *these* little ones receiving,
Fold *them* in Thy gracious arm;
There we know, Thy word believing,
Only there secure from harm.

The Church Catechism Illustrated and Explained.

- 3 Never from Thy pasture roving
Let *them* be the lion's prey;
Let Thy tenderness, so loving,
Keep *them* all life's dangerous way.
- 4 Then, within Thy fold eternal,
Let *them* find a resting-place;
Feed in pastures ever vernal,
Drink the rivers of Thy grace.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What have you noticed about the shape of your Church?
2. What wooden objects have you seen in it? What is each used for?
3. What brass objects, and what use are they put to?
4. What stone objects, and their use?
5. What Service did you attend, and how did you act when there? What did you go through?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. How many Sacraments hath Christ ordained in His Church?
2. What meanest thou by this word Sacrament?
3. How many parts are there in a Sacrament?
4. What is the outward and visible sign in Holy Baptism?
5. What does the Sponsor, or God-parent, do?
6. How many God-fathers and God-mothers may a little boy have? How many a little girl?
7. Did you ever see a child baptized?

The Church Catechism Illustrated and Explained.

8. Tell me what was done?
9. Who baptized Jesus? How was it done?
10. What Name was given you in your Baptism?
11. Why then are Infants baptized when by reason of their tender age they cannot perform the vows of their Baptism?
12. Can you repeat Hymn 207?

CHAPTER XIX.

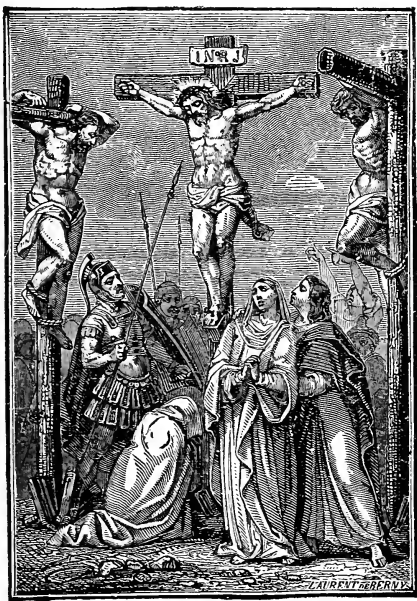
The Sacrament of the Altar

A.—The Sacrifice of Jesus.

MEMORY WORK TO BE LEARNED AT HOME.

21. Q. *Why was the Sacrament of the Lord's Supper ordained?*

A. For the continual remembrance of the sacrifice of



OUR LORD ON THE CROSS. (*Rubens.*)

The Church Catechism Illustrated and Explained.

the death of Christ, and of the benefits which we receive thereby.

22. Q. *What is the outward part or sign of the Lord's Supper?*

A. Bread and Wine, which the Lord hath commanded to be received.

23. Q. *What is the inward part, or thing signified?*

A. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

EXPLANATION OF WORDS.

21. *Remembrance*, A Memorial. Something to make us remember Christ's Death.

23. *Spiritual*, In a spiritual way, we take into our spirit, the Spiritual Body and Blood of Jesus Christ.

Faithful, Those, who are full of Faith and Trust.

THE LESSON STORY.

Now we are going to think about the other Sacrament which our Lord commanded us to use.

What is the most sacred thing in the Church building,

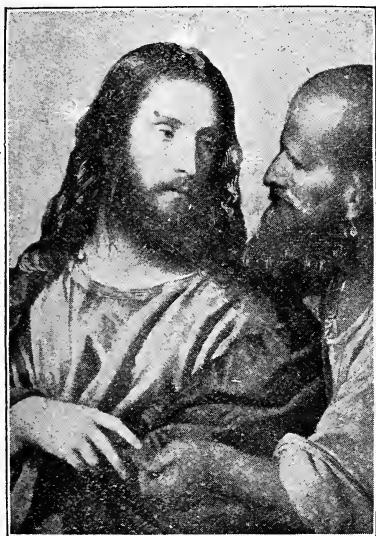


THE FIRST HOLY COMMUNION. (*Da Vinci.*)

The Church Catechism Illustrated and Explained.

and where is it placed? Can you tell what it looks like?
And what do we call the Cross that stands over it?

Now you remember that before our Blessed Lord was



THE FALSE JUDAS BETRAYING HIS LORD. (*Titian.*)

crucified He had a long and wonderful conversation with His disciples on Thursday night, before Good Friday. He was celebrating the beautiful Feast of the Passover with them. This was done every year, and the Lamb that was slain and eaten at that Feast, was called the Passover Lamb, and in this Feast they celebrated the goodness and love of God in saving their forefathers from slavery in Egypt.

The Church Catechism Illustrated and Explained.

After the disciples had eaten supper, Jesus talked to them about the love of the Father, and how He Himself had come from Heaven to show that love, and bring salvation and happiness and goodness to all the world.

But we know that the world is full of evil and wicked men who hate God, and hate those who do God's will. It has always been so, and it is so to-day. Jesus knew this, and this was the very reason why He came to earth.

That very night when He was with His disciples in the Garden, a crowd of men came to seize Him. One of His own disciples, Judas, betrayed Him to them, and showed the soldiers who He was by giving Him a kiss.

But why did Christ die for us?

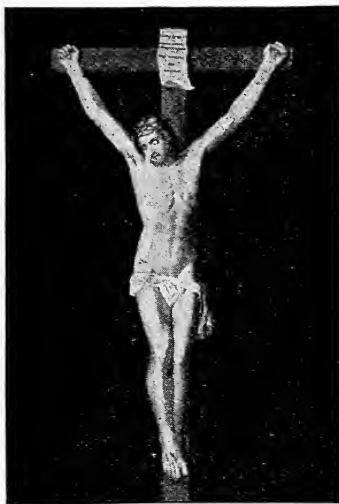
You know that *you* would gladly suffer for someone you love. Mothers and fathers suffer for their children. Friends would suffer for the sake of friends. Then there are people who are so loving and noble, that they will suffer hardships and even death for others who are not their special friends at all, simply because they want to help them.

Years ago a young Roman Catholic Priest, named Father Damien, went to the Leper Island of Hawaii to give the ministry of religion to the poor lepers who live there and who can never come back. This brave young priest died, himself, a leper, and lately another noble young priest has gone to take up his blessed and loving work.

Our own Church has had many brave and noble missionaries, like Bishop Patteson, who died a martyr in the southern Pacific Ocean, for the love he bore those black people who had never heard of the love of Christ. You can find those Islands of Melanesia on the map, north of New Zealand and west of Australia.

The Church Catechism Illustrated and Explained.

Now you can understand that Jesus, the Son of God, must have been able to love us more than anyone could



THE DEATH OF OUR SAVIOUR.

who is only a man. And so He died for us on the Cross, giving His own life as a sacrifice for us. The Cross was the Altar on which He gave His life.

Read the story of our Lord's sacrifice for us:

What Christ Did for us

For us He left His home on high;
For us to earth He came to die.
For us He slumbered in a manger;
For us to Egypt fled, a stranger.
For us He dwelt with fishermen;
For us He slept in cave and glen.

The Church Catechism Illustrated and Explained.

For us abuse He meekly bore;
For us a crown of thorns He wore.
For us He braved Gethsemane;
For us He hung upon the tree.

For us His final feast was made;
For us by Judas was betrayed.
For us by Peter was denied;
For us by Pilate crucified.
For us His precious blood was shed;
For us He slept among the dead.
For us He rose with might at last;
For us beyond the skies He passed.
For us He came at God's command;
For us He sits at His right hand!

—*Young Christian Soldier.*

What is an Altar?

You should know what an Altar means. It was a great pile of stones, or a huge rock, on which, many hundreds of years ago, people used to kill the animals which they offered as sacrifices to God. You remember that they gave these animals out of their own devotion to God, and to show their need of God's favor.

So just as we give something very precious to us to show our love for our mother, Jesus laid down His most precious life to show His love and the love of God.

This is the reason why we call the Cross His Altar.

And this is the reason why we build the Altar in the Church so that we can lay on it the Bread and the Wine which represent our loving Lord's Body and Blood, which He gave in sacrifice for us. And over it we place the Altar Cross, because all these remind us of our Blessed Saviour, and all that He has done.

The Church Catechism Illustrated and Explained.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. What is the Sacrament of Admission into the Church of Christ?
2. What Promises (or vows) were made by you or your Sponsors?
3. What did God then do for you?
4. What are the duties of God-parents?
5. What other names have they?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What Feast did our Lord celebrate just before His death?
2. What happened after the Feast?
3. Why did our Lord die for us?
4. What Sacrament or Service did He give us before He died?
5. When did our Lord ordain, or celebrate, it for the first time?
6. What is the name of Thursday in Holy Week?
7. Of Friday in Holy Week?
8. Why did Christ die for us?
9. What is an Altar?
10. In the Holy Communion, what do we place on the Altar?
11. What does the Bread represent?
12. What does the Wine represent?

CHAPTER XX.

The Sacrament of the Altar

B.—What it means to Partake of the Body and Blood of Jesus.

MEMORY WORK TO BE LEARNED AT HOME.

24. Q. *What are the benefits whereof we are partakers thereby?*

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

25. Q. *What is required of those who come to the Lord's Supper?*

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

EXPLANATION OF WORDS.

24. *Partakers*, Those who receive.

Refreshing, Supporting, renewing, making fresh and strong again.

25. *Former sins*, Those done, before we come to each Holy Communion.

Purposing, Intending.

Lively Faith, Real, active, living Faith, making us do right.

Be in charity with all men. Having no quarrel, nor anger nor hatred against anyone.

The Church Catechism Illustrated and Explained.

THE LESSON STORY.

Now let us try to tell you what the Body and Blood of Christ mean.

You know that we could not live at all in this world if we had no body. Trees have bodies and animals have bodies. Every living thing has some sort of body. If a soldier on the battle field should run away from danger, in order to save his life, we should call him a coward. But if he bravely died, then he would be a hero. He gives his bodily life and this is the greatest gift he can give, because his body represents himself. His living body, his life blood, shed for his country, is all he has. It is his very life. It shows his love, his bravery and unselfishness.

So when we speak of the Body and Blood of Christ, we speak of His life. This He sacrificed for us, gave for us. So when He came to die on the Cross, He said to His disciples that He was to give Himself a sacrifice for them and all the world, and wanted them always to remember this.

If you will now look on page 235 of the Prayer Book, you will find the place in the Service of the Holy Communion, where the Church teaches us what our Blessed Lord did, and how we try to do as He commanded us on the night before He died:

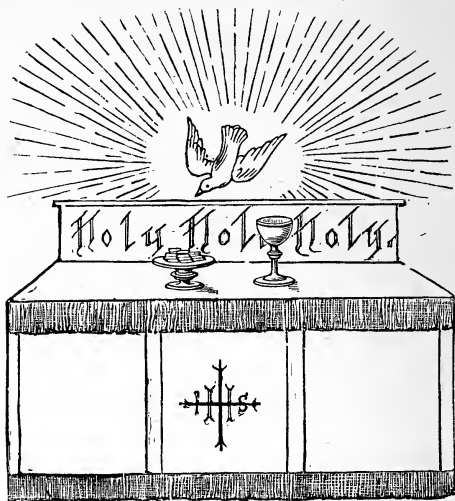
“For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of

The Church Catechism Illustrated and Explained.

sins; Do this, as often as ye shall drink it, in remembrance of me."

This is part of the prayer which the Priest offers at the Altar now when he celebrates the Holy Communion.

You are old enough to go to Church and see this done. You will see the Priest standing before the Altar. All the people are on their knees. You will see him clothed in long



AT THE ALTAR OF GOD.

From Mrs. Smith's "Church Catechism Illustrated."

white surplice, or in other vestments, perhaps, which are used only at this solemn and beautiful Service. You will see him take into his hands the Bread and the Cup of Wine, and hear him repeat these words which you read just now. This prayer is the *Prayer of Consecration*, by

The Church Catechism Illustrated and Explained.

which the Bread and Wine are consecrated to be the BODY AND THE BLOOD OF CHRIST.

Do you remember what was said about the two parts of a Sacrament? In Baptism "the outward and visible sign" was what?

What is "the outward and visible sign" in the Lord's Supper? You will know if you remember what the Priest took in his hands.

Ever since Jesus said to His disciples, "Do this in remembrance of Me," the Church has obeyed His command. I told you that our Lord said this on Thursday Night in Holy Week, just before Good Friday. The name given to that day is *Maundy Thursday*. Maundy means *commandment*, and this is the Thursday of our Lord's Commandment.

In Remembrance means that what we do in the Lord's Supper is to repeat in a sort of figure what our Blessed Saviour did actually in His Very Body on Good Friday. He is now in Heaven above, living just as truly as He lived here, and though we cannot see Him with our earthly or bodily eyes, still the Saints and Holy Angels can see Him. And His love and care are just as truly over us now, as when He was on earth. He has never forgotten the Cross, and if we could only see Him now, we should know that He is always trying to help us.

So whenever we offer up this Bread and Wine in the Sacrifice of the Holy Communion, we may feel that the Great Father knows that we are "showing forth our Lord's Death." When we remember how good and holy He is, and why it was that He suffered for us, then we must see that anything we do that is wrong and sinful, would give Him sorrow now, even as if He were here by our side.

The Church Catechism Illustrated and Explained.

Here is a beautiful hymn that you can easily commit to memory, and think of whenever you are in Church at the Holy Communion Service:

"I worship Thee, Lord Jesus,
As children did of old,
Who sang within Thy Temple
Hosannas manifold.

"I worship Thee, Lord Jesus,
Who on Thine Altar laid
In this most awful service
Our Sacrifice art made.

"I worship, Thee, Lord Jesus,
Who in Thy love divine,
Art hiding here Thy Presence,
'Neath forms of Bread and Wine.

"I worship, Thee, Lord Jesus,
My King and Saviour mild,
Thou hast blest other children,
Bless also me, Thy child."

Amen.

I.—REVIEW QUESTIONS.

(To be Answered Orally in Class.)

1. Why is Holy Baptism called the Sacrament of Birth?
2. What parts have Sacraments?
3. Name the parts in Holy Baptism.
4. What is the Sacrament of the Altar?
5. Name the parts in it.
6. Why was it given to us by our dear Lord?

II.—QUESTIONS FOR HOME STUDY.

(To be Answered in Writing, if possible.)

1. What did our Lord do the night before He was crucified?

The Church Catechism Illustrated and Explained.

2. Where did He then go with His disciples?
3. Which disciple betrayed Him, and how did he do it?
4. How did they kill our Saviour?
5. Have you ever seen a Cross?
6. Draw the shape of one.
7. Where do we have the Cross in Church?
8. What is an Altar?
9. What do we use, when we celebrate the Lord's Supper, to represent His Body and His Blood?
10. Have you ever seen the Priest celebrate the Holy Communion?
11. Can you tell me where he stands when he consecrates the Bread and Wine?
12. How is he clothed?
13. What words does he say when he blesses the Bread?
14. What words does he say when he blesses the Wine?
15. Does the Priest offer the Sacrifice of the Holy Communion for himself only?

Ans.—No, he offers it as the representative of the people.

16. Do the people have a share in the Service?

Ans.—Yes, the people act together with him in offering this Service.

17. How can children share in the Service of the Holy Communion?

Ans.—Children can share in it by being present, and offering their worship before the Heavenly Father in the Name of Jesus.

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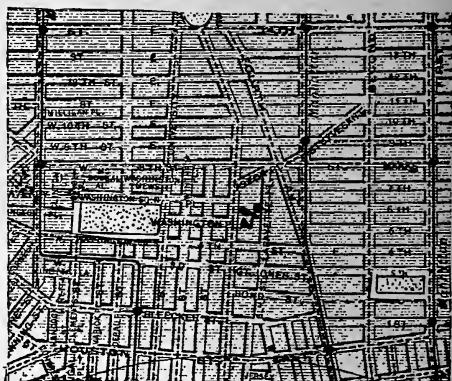


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